THE CHURCH AND SECULAR LIFE

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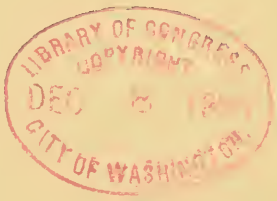
THE

CHURCH AND SECULAR LIFE

BY

FREDERICK WILLIAM HAMILTON

"The kingdom of the world is become the kingdom of our Lord, and of his Christ"



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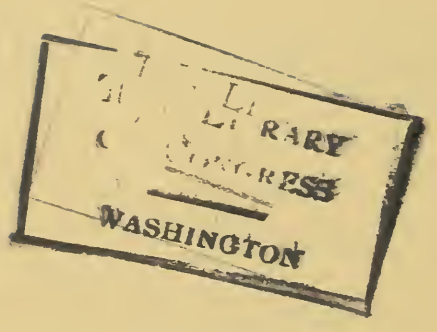

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THE eight lectures which follow were delivered at the Church of Our Father, Pawtucket, R.I., during the winter of 1893–4. Encouraged by the kind reception then accorded them, the writer ventures to submit them now to a larger circle of readers.

PAWTUCKET, R.I., Oct. 26, 1894.

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I.

THE CHURCH AND THE LIFE OF MEN.

The Christian Church, using the term in its broader sense, is a vast institution consisting of individuals bound together more or less closely by a common organization, and standing for certain truths which it seeks to impress upon the minds and hearts of men for their own individual good and for the good of the race. This Church has had a strange, interesting and eventful history. It has made many mistakes, committed many sins, taught many errors. It has labored for magnificent ideals, inspired men to noble life and heroism, kept the light of God's truth shining in the earth. Like every purposeful institution it has always been and will always be on trial as to its faithfulness and as to its efficiency. Whoever and whatever aspires to lead humanity must always accept and answer the challenge of humanity to demonstrate its right to lead. That the challenge is now being pressed in such wise as to make many good people tremble for the future of the Church, and to tempt them to ill-judged means for its defence.

The challenge is not impious. Humanity has an inalienable right to demand that its professed leaders should demonstrate their divine right to lead, that divine right which comes not by the individual's accident of birth, the institution's hoary antiquity, or the doctrine's solemnly formal promulgation, but by demonstrated power, usefulness and truth. The challenge is not new. It may have taken a new form and have been pressed recently in more intelligent fashion than before, but in some shape or another the Church has always had to meet it, either as the imperious demand of inquiring minds or the yet more inexorable requirement of changing conditions. The challenge is not captious. The instinct for progress is part of the law of progress. The aspirations of the race are natural and ineradicable, though not always wise or prudent in their expression, and this very challenge of leadership is proof of their activity. A humanity constantly enlarging in extent of mental horizon and in power of apprehension and comprehension must have a progressive and enlarging leadership, its ideals must be advanced, its aspirations enlarged and its yearnings in some measure gratified.

There seems to be much significance in the following item taken from a recent issue of a religious paper: "Why do men not go to church? was asked by a Philadelphia paper, and then three pages were given to the printing of a part of the replies that were sent in. These replies were from all sorts and conditions of men, and all seemed to be united in the conviction that there was nothing furnished by the Church which the men of to-day need." Accepting attendance upon

public service as a rough and ready gauge of interest in the Church and of acknowledgment of its leadership, we find that these men, representative because of their numbers and because of the diversity of their conditions, have turned away from the Church as the result of a deliberate conviction. They are not simply indifferent and self-indulgent, they are not vicious or rebellious, they are not repelled by an oppressive establishment or by a self-assertive hierarchy. These replies do not sound like the excuses which are too frequently offered in answer to inquiries of this sort. The clergyman finds it very difficult to get a reliable answer to such a question. The person asked hesitates and equivocates because of his personal regard for the questioner or because of a hesitation to affront openly a great institution in the person of its accredited representative. But this question comes from layman to layman, and the answer is not embarrassed by any of these restraints. These men say freely that they have asked the Church and themselves what this institution has to offer that they need, and the answer is little or nothing. They have asked the Church and themselves whether or not their aspirations are met and their desire for leadership satisfied, and their answer is in the negative.

It is very easy to stigmatize such a conclusion as foolishness, or to dismiss it with some remark concerning the wickedness of the unregenerate heart and its natural enmity to God, or even to take the higher ground that because men are not conscious of needs which the Church can and does meet it does not follow that they do not have such needs. All this would

be very easy, but it would also be very hasty and ill-considered. We are not justified in assuming that all who differ with us are either foolish in mind or wicked in intent, even after we have given all due weight to the enlightening influences of religion. It is undoubtedly true that in religion, as in other spheres of life, men have many needs which they do not realize till after they have been gratified, but in order that men should progress at all they must have certain common and natural needs, and the religion which is to help and lead their progress must meet these needs which exist in all as well as the others which it itself creates, or at least reveals, in a few. If any great portion of the people feel that the Church is not meeting their needs, one of two things must be true: either the Church is an obsolete and powerless institution, or its teachings are being imperfectly presented and its work unskilfully done.

The work which the Church is doing to-day in many places and with multitudes of people ought to be proof positive to any candid mind that the first position is untenable. The fact that the Church meets the needs of so many is as strong proof of the value and usefulness of its work as the fact that it fails to meet the needs of all is of the inadequate performance of that work. There must be something wrong, and that wrong must lie, not in the nature of the Church itself, but in the way in which it is administered, and the manner in which it conceives of its mission and aims and presents them to men. If we will examine, even cursorily, some of the positions into which the Church has allowed itself to drift, we shall have no difficulty

in finding some things which will go far to account for the attitude of men toward it, even if they do not justify that attitude.

The word Church has come to be used altogether too much as if it meant only the ministry. This is hardly less true of Protestantism than of Catholicism. The Church ought to be in the fullest and widest sense democratic in administration as well as in constitution. Instead it has become aristocratic or monarchical. The action of the clergy is held to be the action of the Church. The thinking of the clergy is asserted as the thinking of the Church. The universal priesthood of believers, so strenuously asserted in the New Testament, has degenerated into the priesthood of a class. The impression has been sedulously strengthened that there is no Christian ministry except the ministry of the clerical office. Men have been encouraged to forget that the first ministry instituted in the infant Church by the Apostles was the ministry of the Diaconate, a ministry of service, a ministry that had to do with the common-place things of material life. Men have lost practical hold upon the facts that every believer has a full part in the Church and in its ministries, and that everything that is done for the benefit and the service of man should be done as unto God, and when done in that spirit becomes as much his ministry as the performance of sacrifice or the offering of prayer or the preaching of sermons can be.

The Church has assumed only too often an invidious position of privilege. That there are such things as election and privilege, and that they are very real and

important things, must be admitted, not simply on the teaching of Scripture, but on the obvious teaching of daily life. It is a privilege to be born in America rather than in Dahomey or Siam. It is a privilege to be born in the nineteenth century rather than in the ninth. It is a privilege to be born to comfort and refinement and Christian culture rather than to poverty and ignorance and the debasing companionships of the slums. It is a privilege to have high and noble thoughts concerning God and duty and spiritual things rather than the low outlook of selfishness and materialism. But it does not follow that some are arbitrarily chosen for the sweet things of this life and heaven hereafter, and others for bitterness here and damnation there. It does not follow that the elect have any right to take airs over the non-elect, to look condescendingly down upon them as their inferiors, or to regard them as the outcast and reprobate children of the evil one. There is nothing more hateful to God and man than ecclesiastical exclusiveness and spiritual pride. The election of God is election to heavy responsibilities, to unbounded opportunities, and to the privilege of widest service. It ought to bind men more closely together rather than separate them. It ought to weave between the hearts of men the clinging bonds of tenderest and warmest affection, rather than build between them the chilling walls of pride, aversion and positive hate. Are men likely to be conciliated by a Church which declares with one breath that God is the father of a race of brothers and in the next that "saints are his peculiar care"?

The Church, in its common thought and teaching

has fatally narrowed the meaning of its great doctrine of salvation through Christ and through him alone. The Church, believing in the divine sonship and boundless possibilities of humanity, sees that sonship and those possibilities realized in the person of Jesus the Christ. As the salvation of man means and can mean only the realization of his highest possibilities, the Church looks to Jesus as the pattern, the inspirer, and the leader. It sees that in the nature of things men can come near to perfection only as they come near to Christ. He who is nearest to the Leader is nearest to salvation, and all approach to him, whether conscious and intentional or unconscious and unintentional, is approach to salvation. This is simple, natural and reasonable. It recognizes the merit of all effort and the value of all goodness, and at the same time recognizes that effort is more potent and goodness more valuable as they are intelligent and purposeful. It does not look askance at any aspiration, but rather tries to encourage all aspiration, to vitalize it, and to interpret it to itself. This is the true spirit and teaching of the Master, and they who harden it into a theological dogma, declare that the formal fellowship and blessing of the Church are necessary to salvation, hedge it about with mystery, and declare the uselessness and positive hatefulness of a great proportion of all human effort after higher things, because not nominally and professedly a following of Christ, commit the same mistake which was made by the Apostles who drew on themselves the merited rebuke of Jesus for forbidding the man who cast out devils in the Master's name but did not for-

mally enroll himself among the Master's disciples. One of the worst misfortunes the Church has ever suffered at the hands of her over-zealous children has been the hardening and narrowing of the great truth of salvation by and through the splendid manhood of Christ into the shibboleth of ecclesiastical fellowship.

With this has come, almost inevitably, a sad narrowing of the meaning of faith. Faith has been confounded with holding of opinion, and belief in Christ with acceptance of certain opinions about him. By this a load of requirement has been laid upon the seeker after higher life and after Christ which the Master and his Apostles neither used nor contemplated. The spirit of ecclesiastical dogmatism, with its rigid requirement of intellectual conformity, has stood with its flaming sword at the gate of the kingdom of heaven as the angel stood at the gate of paradise. Any man who seeks the betterment of human character and the uplifting of the human race, who works in hope and love for humanity, ought to be made to feel that our work and his work are one, and that the Church hails him as a fellow-laborer in God's cause without stopping to inquire into his intellectual opinions. St. Paul, with his disregard of the most cherished traditions and usages of Judaism, a disregard which at times seemed almost recklessly iconoclastic, must have seemed to the great body of Jerusalem Christians as far from orthodox as the Agnostic or Secularist of to-day does to the conservative Evangelical, but his faith in Christ was recognized, and his fellowship in the Church was accepted in spite of differences in

opinion and in spite of narrow-minded protests. When men are trying to make humanity wiser and better, recognizing all the while the matchless splendor of the manhood that is in Christ, is it wise to cut ourselves off from them and them from us because they are not quite able to agree with us in opinion as to the precise relations of the human and the divine in his nature, as to the exact nature and method of that change wrought by him in the relations between the human children and the divine Father which we call the atonement, as to the integrity of the record of him, or as to the existence and character of the life beyond? When men say "I would gladly work with you but I do not see my way clear to agreement with all your doctrines," ought we not to say, "In God's name, come"? On the other hand, it is neither wise nor truly liberal for a Liberal in theology to assume an attitude of contempt and aversion for those more able to accept traditional views than himself. One in purpose, and really one in faith, we should not be divided by opinion. We should rather work together in loving forbearance, striving the while to help each other in labor, strengthen each other in courage and enlarge each other in faith.

The Church has unnecessarily and unwisely narrowed the grounds of its appeal to men. It has presented itself too much as an ark of personal safety in the deluge of divine wrath, and not enough as the salt of the earth. It has urged men to seek its embrace for the salvation of their own endangered souls rather than to seek its aid and support in the grand effort to bring an imperfect race up to the level of its

possibilities. It is not easy to convince even a sinner of the need that the Church, its ministers, or even its Head, should interfere to save him from the wrath to come, nor have you aroused the best that is in him if you do so convince him. The better a man is the more difficult becomes the work of persuasion. It is not easy to convince a moral man, a man of upright and honorable life and walk, that he is so burdened by an inheritance of sin, or so offensive in the sight of a just and loving God, that he needs the Church, or anything that the Church can do for him, to save his soul from the awful experience of the divine wrath. Your theology may prove to logical demonstration that he has such need, but when you present your proofs he will probably laugh in your face and go his way undisturbed. But if you turn from this presentation of the case to the other, and show him the Church as the salt of the earth, your appeal is stronger. The ideal of a higher manhood will draw where fear is powerless to move. Some of the very men who turn most contemptuously to-day from the Church as having nothing that they need are deeply interested in all the problems that human advancement presents. They seek purer life, higher thought, nobler purpose, wider outlook, deeper insight, all the things which help and uplift. Show them that the Church is not a spiritual aristocracy nor a mutual admiration society, but a vast organization for bringing in just these things upon the earth, and make it so, and it will be very soon seen that they will find more for themselves in the Church than they had thought of. It is good to say, "Come with us and we will do thee good,"

but it is better to say, "Follow me, and I will make you fishers of men."

The Church again has allowed its ministration to be narrowed to one side of life, and that a side whose needs are not always the first to be realized. It is true that the Church has to do most directly with the inward and spiritual in humanity. It is also true that the whole of life is the manifestation of the spirit. The spiritual life of man ought to manifest itself in every possible human relation; indeed, does so manifest itself, whether we know it or not. But these multifarious relations and activities are not generally recognized as the manifestations of spiritual life. The spirit is very commonly supposed to manifest itself only in worship and in those things which have to do with worship. The Church, therefore, has come to be confounded with the public services of the sanctuary and the private devotions of the home. The very word Church brings to most minds the idea not of a great saving and regenerating force in human society, but of a certain place and certain forms and ceremonies observed there. Worship, and worship alone, is regarded as the business of the Church, and with that alone it is supposed rightfully to concern itself. To those who do not feel strictly spiritual needs, or whose spiritual life does not naturally manifest itself in formal worship, the Church appears to have no message, and the appearance is only too much the result of its own attitude. Just here lies the principal reason why women are so much more attracted to the Church than men. They are more keenly sensitive to impressions and experiences on

the spiritual side than men, and their spiritual life manifests itself more naturally in the channels of formal worship. The Church has only too much encouraged men to feel that the things amid which they pass their lives, the so-called secular things, are outside its scope. Men feel, naturally and rightly, that these things are real and important. They do not always feel, and the Church does not properly help them to feel, that they are also proper fields for the Church's activity and proper channels for the influence of the spiritual power of Christianity upon the life of the world. The fact is that there is no part of a man's life, no sphere in his activity, no side of his complex nature which should not be touched and vitalized and ennobled by the Church. We have insisted for nineteen centuries that Christianity is a world-religion, having a message for every part of the human race. Is it not time that we began to insist in a real and practical way that it has its message for every part of man as well?

It is very largely because of these assumptions and these unnecessarily self-imposed limitations that we are brought face to face, in this splendid nineteenth century, with the astounding spectacle of an age abounding with the loftiest aspirations and the noblest ideals, turning away dissatisfied from what is, potentially at least, the best and strongest agency for the fulfilment of those aspirations and the realization of those ideals. The Church has offered the bread of life to men when they were not hungry. It has allowed it to appear that its business was the supplying of needs which men did not feel, while neglecting to

insist upon its power to supply the needs which they did feel. It has been impatient with them because they did not desire what it thought they ought to desire, and has not always been discriminating enough to see the propriety of the things they really did desire. This unfortunate attitude, coupled with a certain dogmatism and tendency to make invidious assumption, has resulted in the indifference of many and the open opposition of some. It is not really wonderful that the leadership of the Church has been challenged or denied, and that it has been classed with feudalism and the divine right of kings as one of the obsolescent institutions of an earlier age. It is not by any means to be understood that all the error and all the short-sightedness have been on the side of the Church. There is no doubt that men have been and are hasty and blind and unjust; but the Church is, or ought to be, the leader and teacher. It ought to be wiser and stronger and more just than can reasonably be expected of those whom it is trying to teach. Its mistakes should be unsparingly searched out and rigorously corrected, theirs noted only for kindly and loving treatment.

It is time to preach a Christianity unburdened by these assumptions and untrammelled by these limitations. Without going over the ground in detail again to show how each should be thrown off, let the point be made at once that the Church must assert itself as having to do with every part and every activity of human life. It must not allow itself to be confounded with that ministry of public worship which is only one of its means, but must insist on its universality.

It must take hold on every side of life. It must show its interest and its helpfulness in all human concerns. It must prove by its works its right to leadership in all human activities. The business of the Church is not simply to cultivate one set of powers, nor to strengthen one side of life, it is to strengthen all powers and to uplift all life. The Church has no right to recognize any distinction of things sacred in which it is supreme and things secular with which it has no business. That distinction is a device of those enemies who would rob it of both work and heritage. If man is a divine being, son of God, made in his likeness, then everything that has to do with man shares the divine contact, and everything that man does ought to be infused with the divine spirit. The pagan poet made one of his characters say, "I am human, therefore nothing human is alien to me." The Church ought to say, "Humanity is divine, therefore nothing human is alien to me."

The word Church occurs only three times in the four Gospels, and two of these are in one verse. Christ came to found a Church, and he himself said that he would found one, but he generally used a different term to describe the institution of his founding. He called it the kingdom of God, or the kingdom of heaven. He had a great deal to say about the social relations of man to man, but very little to say about religious relations except as between man and God. He had much to say about private prayer, much about public duty, much about life and conduct, little or nothing about public worship. It is perfectly clear that what he looked forward to was not a splen-

did ecclesiastical institution, nor an elaborate organization for public worship, but a renewed and ennobled manhood manifesting itself in a renewed and ennobled society. It was to be a kingdom of God because it was to be a social condition where the spirit of God should govern all hearts and direct all actions. The early churches, though entirely submissive to the political powers that were and in no sense anarchistic or revolutionary, partook more of the character of communities than of what we are now in the habit of calling churches. Their business was the cultivating of life on the basis of the manhood of Christ, rather than the teaching of doctrine. Their first officers were administrative rather than religious or educational. Their funds were for charitable and merciful objects rather than for providing the means for worship. Worship was prominent and general. Worship was the foundation of all and the cement by which all was bound together. Worship was the means by which men gained and retained that spiritual life which manifested itself in higher and better and purer social relations. It was central, but not inclusive.

The present aims and ideals of the Church ought to be similar. It is the business of the Church to lead, inspire and direct all those movements which uplift humanity, which make the kingdoms of this earth the kingdom of God and his Christ. Everything human ought to interest it. Every good thing ought to feel its quickening power. Its aim is, and ought to be recognized as being, the improvement of all character and the betterment of all human relations.

It exists only for the purpose of making men and women better in the most rational, as well as the most comprehensive sense of the word. Its work is to be done by showing the divine relations of all human activities, by bringing out the divine powers of human souls, and by giving these powers direction and inspiration. In this work the ministry of worship must always hold an important place, but it must be remembered what that place is. Certainly we cannot overestimate the importance of worship. It was only by frequent seasons of prolonged and earnest prayer that Christ kept his strength up to the level of his work. It was only by his constant worship that he kept fresh that sense of nearness to God and of refreshment from his omnipotence that carried him through from day to day. But he did these things not simply that he might keep near to God, not simply that he might keep himself refreshed, not simply that he might keep heart strong and head clear, but that he might use nearness to God, refreshment of spirit, stoutness of heart, and clearness of head for the service of his fellow-men. All these things were the bases and the supports of his labors for the betterment of human life in all its relations. We need the same things, and we need them for the same ends.

The Church has a mission wider than even its most devoted children have commonly understood, and has more to offer for the needs of men than has been commonly comprehended. For every need, for every hope, for every aspiration of humanity, it has something to offer. To every man, in every place, under

every condition, it has a message. All the activities and all the movements of our busy and complex life need its control, not as a ruler from without, but as an inspirer from within. It is the marked characteristic of Christianity that it places the motive power of all life within. "The kingdom of heaven is within you," said the Master. Religion in the heart rules the life without the visible interposition of law. So the Church, having the ultimate seat of its power in human hearts, should rule the world and guide all human and social activities, not by the external sway of ecclesiastical laws, but by the kingdom of God within.

II.

THE CHURCH AND EDUCATION.

If we are to attempt to follow out the lines of thought indicated in the first lecture of this course and trace the relations of the Church to certain important departments of human activity, it is obvious that the discussion must take a wide range. It will be necessary that a number of large questions should be passed in review and that our attention should be directed to the real nature, bearing and scope of those questions before we can see just the relation which the Church, or Christianity, has to them and the part it is to bear in their settlement. The present question, for instance, that of the relation between the Church and education, is not the comparatively simple question as to what the Church can do in the way of founding, fostering and encouraging education. It is the very much broader question of education generally, its purposes and how those purposes may best be realized. The effort is not to discuss the question from the standpoint of a partisan, but to survey it broadly, point out its leading features, and show the relation which they

bear to the general work of the Church and where and how the Church may properly labor for the final settlement of vexed questions. Matters of detail, of course, cannot be treated to any extent. No general treatment of the question can venture to say how particular problems can be worked out in particular localities. Principles may, however, be developed which will be suggestive and helpful.

Indeed, it is just in respect of its ability or inability to be helpful in these regards that the Church is on trial to-day. Our Lord and his apostles clearly taught the sufficiency of Christianity for man, and they taught its sufficiency for man here and now as well as elsewhere and hereafter. Nobody, of course, supposes that the Lord's Prayer was intended to be the only petition which men were to utter, and yet it is clear that it was intended to give men a broad and inclusive idea of the nature of the things which they were to ask of God. Its very evident intention is to guide the religious aspirations of men rather than to prescribe a set form of petition. If you will think for a moment of that prayer you will see that there is not one word in it which has bearing on any life but this present one. All the things which it contemplates are things which are to take effect here and now, and its first and central thought is that God's kingdom may come on earth as it has come in heaven. It contemplates present needs, present blessings, present righteousness. But the Church has acquiesced altogether too quietly in a limitation of its sufficiency to the hereafter and has neither claimed nor been allowed a sufficiency for the present. Contrary to the thought of its founder,

it has allowed the pressing problems of so-called secular life to be withdrawn from its purview, and its ministers have not infrequently been rebuffed as presumptuous meddlers when they have attempted to assert the Church's true position. But lately there has arisen a deep dissatisfaction with this state of things. Men both inside and outside the Church have been feeling more and more that the Church is not doing its full duty or taking its full place. The attempt to make the Christian Church a great social force has resulted in a reaching out into new fields of action. This reaching out has been largely experimental and not always wise. The fundamental thought on which the effort has been based is sound and true. The unwisdom has come from a failure to grasp firmly the real principles at stake. This effort is manifesting itself largely in what has come to be known as the "institutional Church," the Church, that is, which carries on in connection with its more conventional work various educational and philanthropic enterprises, literary classes, manual training-classes, amusement halls for the poor, gymnasiums, soup kitchens, poor relief and visitation, and the thousand and one things which seem to be needed in our larger centres of population. There is no doubt that the institutional Churches do a vast amount of good. There is room for some doubt whether they do not, sometimes at least, lessen the amount of possible Church influence by doing themselves that which they should rather inspire others to do. The influence of the Church ought to be potent, for instance, in the field of education, but it is much to be questioned whether that means that the Church as

an institution, or any individual congregation, should enter the field as an educator. It is very much open to question whether it is wise for the Church to attempt to do the work already provided for by the public school, university extension, the Chautauqua circle, or similar agencies. The multiplication of facilities both for primary and secondary education is one of the most striking phenomena of the age. Our public school system is constantly becoming more and more elaborate. The needs of those too poor to spare the time and money ordinarily required for even public school education are being met by free text-books and free evening schools. Everything is provided in the freest way from the kindergarten to the university. Manual training-schools, cooking-schools and sewing-schools are becoming more and more common. In the centres of population there is abundant provision for primary education, both literary and manual, and that provision is constantly spreading to smaller communities. In the way of secondary education there is, of course, always room for effort. There is always ample space for profitable work in the study of special subjects, but even this field is being constantly more and more occupied by organizations of one sort and another. But the problem of popular education as a social problem has to do almost entirely with primary education. It is not a question of how those who have taste and opportunity, or who can be encouraged to cultivate taste and find opportunity, shall receive the advantages of a somewhat advanced culture, but of how the great mass of the boys and girls of the people can be given that amount

of education which they need for dealing with the conditions of modern civilization and which seems indispensable to the permanence and efficiency of that civilization.

It is true that there are many communities where the appliances for even that education are as yet scanty and imperfect. There are still communities where the failure to adopt the free text-book system, or the absence of evening schools, practically closes the public schools to the children of the poor, the very ones who most need their advantages. There are still more communities where no provision is made for industrial education or training in the domestic economies. Where there are such real educational needs not otherwise provided for, the Church may properly lend a direct helping hand, otherwise it would be wiser to act as the vitalizer and inspirer of existing agencies. The underlying difficulty from which come most of the mistakes made in this direction is the old misconception of the Church as an institution for worship merely. That is still supposed to be practically the only purpose of the Church, and these other things are taken on as a sort of bait. We have not risen to the idea that education and charity and all these other things which help humanity and elevate character are in and of themselves proper Christian work, real divine ministries. We regard them too often as means by which the attention of the people may be caught and held till the claims of the institution for public worship can be enforced upon them, and they can be induced to form the habit of going to church. The proposition

is made, for example, that a Chautauqua circle be organized in connection with a given church, or a class in book-keeping started, or a school for elementary carpentry opened for boys, or a free cooking-school maintained. If these things are done to meet the real educational needs of the community there can be no doubt of their wisdom and desirability. If they are done, as is too often the case, without much regard to existing educational needs and facilities, but simply as a means of catching a few new boys and girls for the Sunday-school or a few new sitters for the morning service, there seems to be room for considerable question as to both wisdom and desirability. Some painful experiences with Chinese laundrymen and other hireling converts would seem to discredit the system of hiring people to form some nominal connection with Christian churches, even if the bribe offered be the refined one of a bit of desirable education. There is nothing more important than the convincing of the unchurched that the Church is their true and trusty friend, but there are other and wiser ways of doing it. The Church can never Christianize education by using the schoolroom as a trap to catch converts. Of course it is an excellent thing for any person to form the habit of church-going, but if we allow that specific thing, as the end and aim of effort, to efface from our minds the larger considerations of growth, we shall be constantly making mistakes and exhausting our strength in incursions into fields where we are neither needed nor wanted. We have a broad and deep interest in all the things which make for the progress of humanity.

It is highly important that we get just ideas as to what exactly that interest is, and how it may best be met.

The idea of progress has come in these days to be almost synonymous in many minds with education. Man is a rational, though not always a reasoning, being, and the power that is to raise him must be brought to bear upon him through the development and application of his reasoning powers. Indeed, if we trace our English speech back to its sources we shall find that the words which denote knowledge and power at last run together. The man of power, the man who can, is the man who knows, and that is as true in the roughest age as it is in the most enlightened. It may be that his knowledge is of the deepest secrets of nature, it may be that it is of the even more mysterious movements of the human mind, or it may be that it is simply of the setting of squadrons in the field or the use of the weapons of war and the chase, but in any case it is everlastingly true, in the nature of things, that "knowledge is power." Certainly it is not necessary here to sing the praises of education or to dilate upon it as the great instrument of human progress. Nor is it necessary to do more than to remind you that this progress which comes through education is not a merely material progress. It is a moral and spiritual progress as well. The best-educated nations are the most moral nations. Statistics show that with the decrease of illiteracy comes the decrease of crime, and that though some of the worst crimes are committed by educated persons, by far the greater number of crimes are committed

by the uneducated. There has been, from causes not necessary for specification here, though by no means difficult to point out, a frightful increase of crime in this country during three or four generations, but it still remains true that the illiterates furnish a percentage of criminals far out of proportion to their percentage of the entire population. In spite of many discouraging facts it cannot be questioned that, even as now conducted, education is a great factor in bringing men to a clearer conception and a fuller performance of their moral duties.

But in spite of all this the matter of education is one beset with serious problems. Some recent developments in Germany, where in some directions education has been carried to a point not elsewhere reached, have raised the question whether there is not danger of educating too much. There is a vast body of highly educated men in Germany to-day who are actually in distress from lack of opportunity to earn a living. All the learned professions are enormously overcrowded, and the German cities present the curious and remarkable spectacle of a learned proletariat. Much of the social disturbance in Germany comes from the restlessness and dissatisfaction of these men, who think that there must be something radically wrong in a State where a university-bred man cannot earn a living, and suppose that that wrong is to be righted by a readjustment from the foundation of all social conditions. In our own country the cry of alarm is already being raised that popular education is unfitting American boys for many kinds of necessary work. The public school graduate wants

to be a clerk or a teacher or a newspaper man or to occupy some position of comparative ease and elegance, some place where he can use and display his learning. He is not willing to be a farmer or to engage in manual labor unless of some special kind that commands large remuneration. The positions which he disdains are filled by the young immigrant, and the native finds himself crowded out. If education is as potent for good as we have supposed it to be, how comes it that a very high degree of education is producing such evil results?

The question may be answered, as so many others may be, by a reference to fundamental principles. The difficulty comes from a failure to appreciate exactly the purpose of education, and from a tendency to regard the education itself as a finality instead of the means to the accomplishment of a purpose. The German has mistaken training for education. He has taken his youth and trained them, not broadly but very deeply, in some specialty. He has not fitted them for life; he has simply fitted them for a profession, and if that profession is overcrowded there is no place for them anywhere. The American has filled his boy's head with facts, but he has not really educated even that part of him and only too often has done nothing for his hands or his heart. It is very easy for the enthusiastic educator to make the mistake of supposing that education in itself is the most desirable thing for a man. It is exactly the same mistake which the enthusiastic religionist makes when he allows himself to think that Church membership and attendance upon public worship are in them-

selves the most desirable possible things. Filling a man to the brim with facts is not a thing particularly desirable in itself. If that were all of education we could very easily have too much of it. It is only as the acquisition of facts subserves certain important purposes that it becomes valuable. And these purposes are a great deal more important than the production of a more efficient social unit or the development of a more perfect machine for producing wealth. The enthusiast for education for itself is now hard pressed by the specializer. The German idea of training a man for that special thing which he is to do, and leaving aside as useless lumber everything else, takes strong hold upon the practical American mind. The specializer has a very clear idea of what he wants, and finds no difficulty in giving his idea perfectly intelligible expression. Education has a purpose, certainly; but what should that purpose be save to enable me to do some one thing supremely well, and become a sort of excellent tool in the great machine-shop of life? The world has too many pedants and too many machines already. What it needs is men. The sole proper business of education is to produce men. Its sole justification, the only reason for the vast outlay of time, thought and public money upon it, is its capacity to produce men, and the degree to which that capacity is realized. The educated man ought to be, and the statistics show that, taken by and large, he is, better for his education. He is better in all the relations of life. His education has wrought improvement in character, and that is its sole result that has any real value.

But here we raise certain other questions which, as it happens, very deeply concern us Americans at the present day. It has just been said that the educated man is better in all the relations of life. Most conspicuously he is a better citizen. Indeed, to be exact, only a man of some education can be a citizen at all. The citizen, speaking strictly, takes some part, though perhaps a very slight one, in the government of the land of his residence. Citizenship reaches its fullest development in the democratic republic. But it is abundantly demonstrated by the experience of the world that it takes a comparatively high average of education and character in the citizen to make a successful democratic republic possible. The lowering standard of intelligence, in certain districts at least, in our own country, has given not a little anxiety to many of our most patriotic citizens, and has led to serious question as to the necessity of some modification of our institutions to counteract its effects. The ignorant savage can only be governed by a patriarchal despotism. To speak of citizenship in connection with him is absurd. There can only be chief and subjects. As education advances the possibilities of citizenship and the desirability of wider popular participation in the government increase, till we arrive at the condition which demands and guarantees republican institutions. That an intelligent, as well as a moral, citizenship is the indispensable basis of free institutions is a proposition hardly open to discussion. Therefore, the right of educating the future citizen to the degree necessary for fair performance of the duties of citizenship, which the State

possesses inalienably as the guardian and conserver of the interests of the people, becomes a positive duty. Self-preservation and the highest necessity, as well as the dearest interests of the people, demand that the State shall insist and provide that the youth be universally educated. If this duty is so neglected or left to the caprice or selfishness of the individual that the cause of education suffers, that intelligence which is the basis of free institutions is undermined and destroyed. The ignorant multitude can no longer be safely entrusted with the ballot. Incapable of judging even as to its own interests, it yields easily to corruption, and becomes the ready victim of designing demagogues. Unwise legislation, widespread corruption, commercial and political disaster, follow each other in rapid succession, till the heroic remedy of the absolute rule of "the man on horseback" becomes the last and only resource. The State needs that the people be educated for citizenship. It must see to it that they are so educated. The public interests here involved are so great that no private interest or personal caprice should be allowed to stand in their way. It is maintained very strenuously by certain advocates of large individual freedom of action, that no power on earth has the right to interfere between parent and child, and that the direction and extent of the child's education ought to be left solely in the hands of the parent. Personal liberty reaches its limit when it becomes dangerous to the community. In the long run few things can be more dangerous to a modern community than the ignorance of its members, and the community is fully justified in any limitation of

personal liberty needed to prevent such ignorance. Compulsory sanitation is recognized and enforced as necessary all over the civilized world, but ignorance is more dangerous to the real welfare of a community than small-pox or cholera. The State has no right, be it remembered, to limit education. Its right and duty are to insist upon sufficiency and soundness, and the parent or the individual retain the right to make whatever additions they may desire.

But the interests at stake are not only such as to command the patronage of the State and justify the pouring out of the public funds like water, they are such as to command the interest of the Church as well. It is quite possible that the forms of an elaborate religious cult may be imposed on a very ignorant and debased humanity, and it is even possible that such a humanity may be made exceedingly obedient to all the commands of a priesthood. But it is being recognized more and more that the most scrupulous attention to the details of the cult and the most unbounded subserviency to the hierarchy are not inconsistent with the lowest morality and the most rudimentary character. We are beginning to see that religion is neither the cult nor the Church, but the relations of the individual soul to its God and its neighbors, the children, and in some sense the representatives, of its God. In order that these relations may be right, they must be intelligently conceived and intelligently sustained. It is only as man becomes educated that he is enabled to comprehend large ideas, take wide outlooks, and understand the real meaning and scope of duty. The better educated men are the

larger become the possibilities of a broad and helpful religious life. The real interests of religion, as well as those of the State, depend upon the prevalence of an education that shall really educate, that is, that shall have in view the improvement of character and shall draw out and energize those powers and faculties which serve that end.

Here arises a very serious question. The Church and the State are equally interested in the education of the people. Each feels also that it is especially interested in prescribing the bent of that education. Which shall do the educating? The friends of State education plead the right and duty already pointed out. They plead that this great matter of public interest should be kept within the reach of all, and provided for at the public charge. They claim that it is neither wise, just, nor desirable to remit the important business of education to any private or semi-private hands. They claim that there is no justification for the expenditure of public money on education unless that education shall carefully prepare the young for citizenship, a result secure only as long as State control is maintained.

Against this position certain strong objections are urged. It is said that a free government cannot properly recognize any form of religion as preferable to any other, and that in thus avoiding discrimination between the forms of religion it is inevitable that education should lose the religious and moral element entirely, and when it loses that it loses the power to do that work on character which is its sole justification. A State education, it is said, is a Godless edu-

cation. It has to do with the material side of things alone, and ignores the spiritual side. It leads to a critical, if not a scoffing, spirit, and results in a brilliant atheism and a cultured and unscrupulous selfishness. Such an education is worse than none. The Church, therefore, it is said, should do the educating, in order that these evil results may be avoided. The State may indeed very properly pay the bills as compensation for the benefits it is to receive, but the administration of education should be in the hands of the Church, and the teaching should be done by its accredited agents and members. Religion is the chief concern of men, and the Church, as the guardian and teacher of religion, should see to it that the education of men is a religious education. We in New England are familiar with this position as being that of a large portion of the members of the Roman Catholic Church.

We must not, however, make the mistake of supposing that this is simply a question between Catholic and Protestant. The doctrine of Church education finds some of its most strenuous supporters among Protestants. We need only to be reminded of the educational work of the German Lutherans in some of our Western States, of the schools supported by the Established Church in England, and of other similar institutions.

But it does not yet appear that Church control of education necessarily makes it in any proper sense of the term more religious. It is inevitable that education administered by the Church should be education administered by sects, and it is equally inevitable

that the special interest of the sect should be the first thing to receive consideration. Education administered by sects inevitably tends directly to the inflaming and increasing of the differences and prejudices which divide men, and which stand in the way of real progress and real religion. It is hardly possible that the special views and tenets of the sect should not be made prominent, and such prominence necessarily makes conspicuous the things which distinguish and divide. The more conspicuous we make our differences the more widely we are likely to be divided by them. A divided Church is a crippled Church. A divided humanity is kept back in its progress by as much as it is divided. The true interests of religion are not and cannot be subserved by pitiless insistence on the distinctions of creeds. Moreover, the ecclesiastic is not a good educator. He is timid in investigation, hampered by tradition, partial in view. He is always in danger of being more loyal to creed than to truth, while the first and most important qualification of the educator is absolute loyalty to truth. There is no question that ecclesiastical education produces better churchmen than any other. It may be very seriously questioned, however, whether it produces any better men. It would be difficult to show that, denominational loyalty aside, the morals of the ecclesiastically educated are any better than those of the pupils of the State schools, or their ideas of duty any more sound and true. It happens also not infrequently that ecclesiastical education substitutes loyalty to the prelate for loyalty to the magistrate, denominationalism for patriotism, ecclesiasticism for public spirit.

Such sweeping charges as these against a widely accepted theory of education ought not to be made without some show of evidence. There are some very conspicuous instances of the great excellence of private schools, but the general inferiority of the education given by private schools of every kind is matter of common knowledge, and is not infrequently admitted even by those who consider that they possess other advantages which compensate fully for their weakness here. The failure of the graduates of such schools to compete with those of the public schools in examinations for entrance to high schools shows that there is a vast difference in the training given. Only a few years ago the managers of a denominational school in one of the Massachusetts cities where the system of admission to the high school by certificate from the grammar school prevails, appeared before the school board, showed that their course of study was the same as that of the public grammar schools, and asked that their pupils be admitted to the high school on their certificate of graduation. The board refused, but offered to admit them on their passage of the graduation examinations used that year in the public grammar schools. A class of perhaps fifteen took the examinations, and not one passed by the percentage required of the grammar school pupils. Monsignor Satolli, the papal legate, finds the condition of the schools maintained by his denomination such as to call for a most earnest recommendation to the parish priests to use every effort to make their schools fully equal to the public schools, and to justify his discouraging special effort to induce the people to make

use of the denominational schools, important as he considers it that they should make use of them, unless such equality shall have been fully established. A powerful article by Prof. James B. Mackenzie, in a recent number of the "School Review," makes a strong plea for the authoritative public supervision of all private schools (and it must be remembered that a very large proportion of the private schools of the country are under ecclesiastical management of some sort or another), and supports the position taken by a strong array of facts and figures. He mentions one case where a well-known fitting school graduated a class of twenty-five members, not one of whom succeeded in passing the entrance examination of one of our lower grade colleges. There is no lack of the strongest evidence that on the intellectual side private education is inferior to public education from top to bottom, a few conspicuous instances to the contrary excepted.

On the moral side of the question we have some fresh and significant evidence from France. France is undergoing a tremendous moral and spiritual as well as material regeneration. Since 1882 France has had a public school system in many respects like our own. The Republic maintains free public schools, and religious bodies maintain what are called confessional schools side by side with them. School attendance is compulsory upon all children, and the certificates that the legal requirements have been met are granted only on examination, thus compelling practical uniformity of work in the two classes of schools. France has taken a long step forward in making obligatory in

all the schools of the Republic a distinct department of moral instruction. The statistics thus far available go to show that even better work in this line is done in the public than in the confessional schools. A single instance will indicate somewhat the kind of work attempted and is significant also of the results attained. At an examination for certificates this question was given for a composition: "With some of your friends you go to a fair; you have no money in your pocket as your parents are poor; suddenly you find a purse with a five-franc piece in it. Tell what you would do with it." There were 111 candidates, 30 from secular schools, 81 from confessional schools. Of the 30 there were 23 who knew that to take the money without seeking an owner would not be honest. Of the 81 only 30 knew that a thing lost belongs to the loser, the other 51 had no hesitation in appropriating the money at once. It is not for an instant to be supposed that the confessional school in France or elsewhere deliberately distorts or even ignores the morals of the pupil. The difficulty is that the clergyman in charge teaches that which he has been himself trained to regard as the most important thing for the soul's welfare, and it is almost inevitable that the stress should be laid on catechisms and confessions of faith rather than on the practical ethics of every-day life; in short, following an old and mischievous distinction, on religion rather than morals. There is little room for doubt that if the one hundred and eleven candidates had all belonged to the same Church, — and, by the way, there is nothing to show that they did not, — and some question had been asked

which related to the creed or catechism used in that Church the graduates of the confessional schools would have more than turned the tables on their more successful rivals.

If we admit that the objections to ecclesiastical education are fatal, and to many of us the admission seems necessary, are we really driven to the conclusion that the Church has no business with education? Is an utterly godless education the only alternative? Is it not rather the truth that a wise conception of the proper ends of education will furnish a ground on which these conflicting claims can be harmonized and on which those of different sects and creeds can find room for united action? The aim of the Church and the aim of the State in this matter are really identical. They both desire the improvement of the individual. They both desire that he should be made wiser, more humane, and more trustworthy — better in every relation of life. The ideal citizen would be the ideal Church member and the ideal Church member would be the ideal citizen. Each is a man who is exactly righteous in all his dealings with his fellowmen and in all his dealings with his God. A godless and immoral man is as bad a member of the State as he is of the Church. Granting unity of real aim, it becomes the duty of Church and State to co-operate in the realization of that aim, and it does not seem that such co-operation ought to be difficult. It is the business of the State to provide the appliances and the machinery. The State, through its appointed officers, should have the entire handling of the machinery of education. It should provide school boards

and supervisors, teachers and buildings, and, to a certain extent at least, text-books and apparatus. It should open the public purse wide enough to place these advantages within the reach of every child, and should stand, by its legal compulsion, between the children and the carelessness or cupidity of parents and their own ignorant impatience of school restraint. It should see to it also that the education given be sufficiently broad and sufficiently practical to fit the child for the responsible duties of citizenship. All this is the right and the duty of the State, but the breathing of a soul into this body is the duty of the Church. It is not the duty of the Church to administer this work; it is its duty to inspire it. This duty is one which has absolutely nothing whatever to do with creeds. It is one in which Jew and Gentile, Protestant and Catholic, the man of closest creed or the man of no creed at all, may interest themselves side by side. Church and State are alike interested in making the education of the child an education of the heart and soul as well as a training of the intellect. The finer feelings and higher capacities of the pupil are to be developed as well as his logical faculty and his power of observation. That this can be done by wise and careful instruction, without entering at all upon the debatable ground of denominational tenet, is shown by the experience of France already referred to. The reports from hundreds of French schools show that the entire morale of the scholars has been improved, and that there is a striking tendency toward the disappearance of those disagreeable and sometimes cruel things which so many children are given to

doing. The parents go to the teachers and bear unsolicited testimony to the improvement in the habits and dispositions of their children. The improvement extends to the teachers themselves. They cannot teach morals without learning morals. France shows us what sound ideas of public morals and healthy appreciation of the value of such morals can do with State schools. The proper sphere of Christian activity in the matter of education lies in the interpretation, uplifting and inspiring of just such effort everywhere, and in the creation of a public opinion that will both demand and support such effort.

The Church can accomplish this work through its position as the teacher of the teacher and the leader and guide of public opinion. The Church aspires to be the leader of public opinion, and whenever it shows capacity for such leadership it is so. Men are sometimes temporarily misled by their ignorant prejudices and oppositions, but in the long run the best opinion prevails, and they follow the lead which is best worth following. Let the whole Church recognize clearly that it has certain relations to education and certain duties arising from those relations, and unite in the pressing of certain fundamental principles, and its influence would soon be found potent enough to make education as really Godly as any enlightened Christian could desire. It has been assumed throughout that the Church should be and must be the friend of the widest possible popular education. Perhaps the statement ought to be made explicitly, because there may be some who would shrink from its full acceptance. That the Church is itself a teaching organization, and

that it presupposes rationality on the part of those it deals with, and that it does its work by the commendation of truth to human minds, are all true, and yet there are many who forget that the Church and the truth can never be antagonistic. They are not absolutely loyal to truth. They are loyal to it only so far as they see that it is, or foresee that it will be, consistent with certain dogmatic positions which they have been educated to hold. They shrink from it and fear it when it seems likely to lead them out into the dark unknown. The feeling which shut Galileo in the dungeons of the Inquisition was the same as that which condemned Professor Briggs, and in neither instance was it simply an intolerant spirit of persecution. In both instances the feeling at the bottom of the whole matter was fear, — fear to follow the truth, fear to look at the light, fear that too much truth would harm the Church, baseless and ridiculously inconsistent fear lest one part of God's truth should be found contradicting another part of God's truth. Only error can contradict the truth. The Church has nothing to fear from education, and nothing to hope from ignorance. The educating of men is part and parcel of the great general work of uplifting them, and as the leader in the general uplift the Church should lead and inspire all education.

And first the Church should insist with unflinching emphasis that the teacher *as a teacher* is the minister of God. Let us not come short of that clear and positive position. It is not sufficient to affirm that ministers should discharge the teaching function. It is not enough to say that science is the handmaid of

religion and the teacher the helper of the priest. We do not desire to set up any external relation between God's ministries among men and the school as preparing the way for such ministries. We want to insist sharply and clearly that as education is one of the great means for human improvement, therefore it is in itself a divine ministry, and the young girl who sits amidst her little flock in the roughest unpainted country schoolhouse is as truly God's minister as the most illustrious prelate or preacher in the land. As we shall by and by see, this sense of the sanctity of work for humanity's good ought not to be confined to one line of effort. It ought to be insisted on as regards all such effort. There are many people who are enthusiasts in their chosen work of educating who suppose because they take no interest in creeds and rituals, or even in public worship, and because they see these things so often insisted on by the Church, that they have no part or lot with the Church. The Church only too often confirms their judgment. It ought to recognize for itself and impress upon them the fact that their work, in and of itself, without regard to their attitude toward these other things, providing it is not an attitude of narrow hostility, is a service of God and a divine ministry to men. May it not be true that much which passes for infidelity is the product of our own arbitrary definitions? Once convince teachers and taught of the sanctity of teaching, and that the teacher's office is one to be undertaken solemnly and discharged faithfully, and a great step has been taken in the direction of the redemption of education, not only from irreligion, but

from presumptuous incompetence as well. The ability to teach is a great opportunity for divine service which God puts into the hands of some of his children, just as he entrusts to others the power to lead and organize, to others the gift of oratory, and to others the gift of art. The call of the teacher is a divine call to a divine ministry; let the Church emphasize the fact. What a splendid opportunity and what a tremendous responsibility come to the teacher! Day after day the teacher is in close and commanding contact with these little souls in the critical plastic period of life. On the teacher and his faithfulness depend some of the most momentous issues of life. His calm and strong guidance into right action and high thought may counteract many another influence and bring sound manhood or sweet womanhood out of the most unpromising material and surroundings, while carelessness and indifference on his part may spoil the fairest prospects. Are we quite sure that all teachers fully realize these things? Are we sure that there are no teachers whose teaching is simply work for bread and butter, with no real consciousness of its far-reaching importance? There is great work to be done here in interpreting to teachers and to the public alike the high sanctity of the teaching office. It lies in the power of the Church to create a new and transforming conception of the teacher's place in the world, and to create a public sentiment that shall demand of all teachers at least a measurable realization of that conception.

And then the Church should labor constantly to keep the true ideals of education before the people.

This is not always an easy thing to do. We in this country have gone very extensively into the business of education, and have entered very generally into the race for it, but as a people we have not yet reached clear ideas as to its proper end. Sometimes we take it up merely as a matter of course, as something everybody does. Sometimes we seek it as the means to the gratification of some particular desire. Sometimes we do all possible to secure it for ourselves or for our children on the general, but rather indefinite, ground that "it will be a good thing for them," good for what we are not always able to state. There are many interests pressing for recognition, many faddish notions that are claiming prominence. We are between the contending claims of fact-hunger on one side and over-specialization on the other. The Church cannot do too much to bring the people to sound views. The education which ruthlessly discards everything that is not to be directly serviceable in earning money, and which asks only, "How can I use this thing when I get to work?" is, if anything, worse than that which considers anything worth ticketing and pigeon-holing provided only it be accounted a fact. It has already been said in another connection that the true end and aim of education is the building of character, and it cannot be repeated too often. You want your boy to be a good citizen, a good husband and father, an honest man, serving God and helping his fellows. What else he knows or doesn't know is of very little importance. You want your daughter to be a true, loving, useful woman, faithful to home and children, faithful, too, to the community and to her God. Other things

are merely incidental. The Church and the State both need that your boy and your girl should be and do just those things, and they should work together to see that the education that they get shall be planned to produce these results in the soundest way and on the largest scale. The Church can do much that greatly needs to be done to keep these ideals before the people, and to create a popular conception of education, its aims and its value, that shall not allow itself to be misled by any specious pleading for false ideals, and a popular opinion that shall insist that educators keep these right ideals constantly in view. Sometimes we think that when the minister preaches a sermon which, instead of dealing with the affairs of the other world, has regard to education or charity or sociology or statesmanship, he is getting out of his depth, and we are tempted, and sometimes yield to the temptation to cry, "To thy last, O shoemaker!" But is it not the business of the Church to point out the possibilities of these things, their real ends and aims, the purposes for which God ordained them? The sermon which impresses on the minds of the congregation the power of the school as the building-place of character, and the true aim of the school to make that character upright and of sterling worth, does at least as much good as the sermon which re-rivets the plates of an ironclad creed. So let the Church bear constant testimony, and let it not allow the truth to be forgotten that the end and aim of all education is not the filling of a man with facts, nor the increase of his wage-earning capacity, but the making of him better in all the relations of his life.

These two points made, and the public mind familiarized with them, it would be comparatively easy to make the third and equally important point that education, particularly primary education, should never be allowed to fall into Godless hands. If the public mind regards teaching as a divine ministry, and if it regards the aim of education as the betterment of human character, it will never allow the administration of education to fall under the control of those whose thoughts do not harmonize with such conclusions, whose aims are inconsistent with them, and whose lives deny them. It is not to be claimed for an instant that doctrinal soundness is to be made a test of fitness to teach. It is not claimed that the teacher should be a member of, or even an attendant upon, any Church, though those things are desirable. But it is claimed that the teacher should have a love for God, a love for men, and a love for righteousness. He should be pure in life and sweet in thought. He should have a sound moral sense, a wide charity, a comprehension of the aims of education, and, most important perhaps of all, a sense of the sacred responsibilities of his own office. It is quite possible to have all these things, and to impart them to others without the slightest trenching on the grounds of controversy. We are accustomed to think that the preacher ought to be learned, but if he makes direct parade of his learning in his sermons he spoils them. The learning must not appear on the surface of the sermon, and yet it must be its life-blood. So of the teacher. He ought to be religious, but if he parades his religion he spoils his teaching. His religion must

not appear on the surface of his teaching, but it should be its life-blood. After all, the most effective religious teaching is that which is rayed forth constantly from a pure and noble life, and we may be sure that there is no man, no matter what his views, who would not rather have his children under the daily influence of a devout and God-fearing teacher than under that of an utter sceptic or a confirmed materialist. The power of a Christian manhood in a teacher has been experienced again and again, but the true extent of its influence has never yet been measured. Such is the influence which we most desire to throw around the lives of our children. With education in such hands the reproach of Godlessness would be no longer possible, and yet, with education at the same time freed from direct ecclesiastical control, the evils of that control would be avoided. Education would be where it ought to be, provided by the State, inspired by the Church, administered by the best without regard to sect or creed.

Along such lines as have been indicated lies the solution of the problem of Church and State in education. An intelligent comprehension of the true aims of education brings with it a realization of the identity of the interests of Church and State. Their interests being the same, they ought never to be rivals. The State needs the things the Church would seek, and the Church the things the State would seek. The two should work together, the State providing and administering education, the Church inspiring and vitalizing it by presenting to the people high conceptions of it, by giving to the world the noblest

ideas as to the teacher's mission and opportunity, and by creating a public opinion which, recognizing the aims of the school and the place of the teacher, shall demand that all shall be realized and fulfilled in a helpful and ennobling education.

III.

THE CHURCH AND CHARITY.

A discussion of the relations between the Church and charity is in itself a notable sign of the times. That such a discussion should be started is a striking evidence of the change that has come about within comparatively recent years in the common thinking of men. The Church has always been looked upon as the natural guardian of the weak, and the natural dispenser of the bounties of the strong. Since the day when our Lord gave his parting injunction to his Apostles to feed his sheep this particular branch of human effort has always been held to lie very close to the field of strictly religious activity. But in these later years there is more or less of disposition to divorce even this from the Church. The entire secularization of charity has become the aim of many, and every effort is being made by certain thinkers to spread the idea that Church interference or Church activity in such matters are simply meddling with concerns whose administration properly belongs elsewhere. The Church is obliged not only to vindicate by argu-

ment its right to concern itself with those things which have been commonly regarded as lying further from its province, but to contend also for continued recognition even here.

We hardly need to be reminded that during the early history of the Christian Church and throughout the Middle Ages all charity was distinctly religious. Properly speaking, charity began with Christianity. No doubt there has always been private giving, but the vast efforts, now so familiar, to relieve distress on a large scale are the outgrowth of Christian thought. Hospitals, asylums and the other appliances of public and private charity were unknown to the classic world. The splendid charities of to-day are among the grandest results of the new spirit Christianity has brought among men. Probably no practical virtue was so strongly insisted upon by the clergy of the old days as that of almsgiving. Almsgiving was largely prescribed as a penance, and generally urged as most acceptable to God as a religious exercise. The convents and monasteries had their regular distributions of doles of food and clothing and money. Private giving was large, and every man of means, from the king to the prosperous burgher, had his crowds of needy dependants. Hospitals, asylums and other charitable foundations abounded, some few founded and supported by the Church, but more founded by private gift or bequest, and placed under clerical administration. This later fact is notable. Whatever the origin of the charity, it was almost invariably administered and controlled by the clergy in their official capacity. The Church quietly assumed

to be the proper administrator of all systematic charity, and the claim met with ready assent. From one point of view this claim may be fairly enough set down as a part of the settled policy of the mediæval Church to control everything. The hand of the priest can be seen clearly at work everywhere during this entire period. Many of the most striking political events of the period grow out of the struggles and the intrigues of the clergy for political supremacy. The most striking sociological phenomenon is the vast absorption of wealth, power and all the sources of influence in the hands of the hierarchy. The priesthood aimed at the absolute control of entire human life, from the treaties between states and the constitutions of kingdoms down to the humble details of the home life of the poorest peasant. It is a common, but very hasty, conclusion that all this came from a mere vulgar thirst for power. The Beckets and the Hildebrands who stamped their personalities so deeply on the times are looked upon as exponents of nothing more than unbridled ambition clothed with well-nigh irresistible power. In reality they were much more than that. They were the champions of a great principle, a principle imperfectly understood and unwisely applied even by its stanchest advocates, but at bottom sound and true. Behind all this striving for power lies the sound instinct that Christianity ought to be the central power in human life, and that the influence of the Church ought to be everywhere dominant. Undoubtedly this instinct was more or less distorted by pride and ambition, and more or less stained by many human weaknesses, but we shall

never comprehend the history of the Middle Ages unless we take it into the account.

The age was rude, and the people who lived in it were not superior to their generation. They were not able to see that there was any way in which the Church could rule, and Christianity become supreme in human life, unless the ministers of the Church were the direct administrators of every human activity, using other powers simply as their agents. Written everywhere on laws, customs, religion, all the common thinking of the people, stands the evidence that they had not yet grown to comprehension of the idea that the really potent forces in the individual and in society are not those which are seated without and operate by compulsion, but those which reside within and operate from within outward. They could not understand the Christ-ideal of the kingdom of God, the social state where God should reign supreme because the heart of every man was full of his love and his spirit. They only got as far as the idea of the "two swords." Their idea of a model society was that of a world united under the civil control of one emperor and under the spiritual control of one vicegerent of God. The spiritual ruler was to sit upon the throne; the civil ruler to stand upon its upper step. The civil power was to be simply the "temporal arm" of the spiritual power, controlled by its brain, carrying out its behests, administering its authority in material things. From top to bottom of society the same principle was to prevail. By the side of every officer of the crown was to stand the proper officer of the Church, controlling him as the

British Resident controls the Indian Rajah, and thus the kingdom of God was to become an actuality. Probably that rough and ready way of getting at the matter was the only one practicable in those days. The old traditions still linger among many Christians who try in vain to adjust them to the new day. They are very much in earnest, and entirely in the right, in their desire that Christianity should rule all human affairs. They are not able to see how it can so rule unless by the recognized authority of the office-bearers of the Church or the political preponderance of its members. And so they form clerical parties, impose religious tests in political matters, demand ecclesiastical control, temporal authority for a priesthood, an established Church, with its share of political authority, perfectly sincere in their convictions and perfectly sound in their fundamental ideas, but utterly without adequate comprehension of present conditions and present needs. Another part of humanity in its recoil from arbitrary and external ecclesiastical control has sacrificed the true and false together, and turned absolutely away from the idea of the supremacy of religion in daily life. To these religion has come to mean ecclesiasticism, the supremacy of the religious interest the rule of an established Church, and the triumph of Christianity the rule of a priesthood. A third party, as yet small, is trying to interpret the real truth of the old idea, and to apply it to the broader and fuller life of the present age.

It is to be noted that the charities of the olden time were solely religious in their basis. The idea of the sociological aspects of charity had not yet dawned

upon the world. The giver gave because he hoped thereby to gain the favor of the God who loveth the cheerful giver, because he had been brought up to regard giving as most virtuous, or because he was humanely desirous of relieving the distress so prevalent in an age of rudeness and poverty. His giving was very largely of that promiscuous kind which is now coming to be recognized as being so very mischievous. In those days, however, the great mortality, especially among children, arising from war and pestilence, and the other economic conditions of the time, prevented in large measure the realization of these mischievous results. The presence of a large class of paupers was neither feared nor deplored. It was accepted as natural and inevitable. Had not Jesus himself said, "The poor you have always with you"? The idea that that was simply a statement of prevailing conditions and not the inspired declaration of what ought to be and always would be, would probably have been denounced as heresy if anybody had been keen enough to see it or bold enough to declare it. But now men have begun to feel the impulse of different thought. They have begun to ask whether poverty is not preventable. They have begun to look at the question of poverty more broadly, and to see that charity ought to have for its object something higher than a mere personal laying-up of treasure in heaven, a formal compliance with the demands of the Church, or a mere sentimental impulse to relieve visible, distressing want. They have begun to see that the need of the poor man or the poor class is not one that can be met by a mere dole of food or money.

They have begun to realize that charity is sociological as well as religious, and that its true aim must be the final abolition of poverty. The larger interests of the class and the community must be considered, rather than the immediate personal desires of the sufferer. Charity must be undertaken systematically and on a large scale. It must be constant and patient. It must interest itself in the individual as a brother rather than as a "case." It must have its eye constantly on the conditions, moral, spiritual and social as well as merely physical, which give rise to distress and to which distress gives rise.

The charity of to-day is discovering that its business after all is with the man himself, and not with the contents of his stomach or the covering of his back. It may well take for its motto the words of St. Peter to the beggar who sat by the beautiful gate of the temple: "Silver and gold have I none, but such as I have give I thee, in the name of Jesus Christ of Nazareth, rise up and walk." The exercise of charity has become more really a Christian virtue than ever before. To relieve necessity has been recognized as Christlike ever since that gracious presence healed the sick and fed the hungry in Palestine. Every one who knows the meaning of love and humanity knows that these virtues are voices pleading in human hearts the cause of the suffering, and that no man who has felt the stirring of the Christ-love in his soul can ever after be deaf to the cry of distress. But to minister to a human soul in its weakness and despair is a far higher service than to feed a hungry stomach. To give a man character and purpose is nobler than to

give him clothes and money. In these days we begin to see that the only charity which can be effectual, indeed the only charity which is not positively mischievous, is that which has for its ultimate aim the betterment of life and character. The true purpose of charity is not to carry those who have fallen by the wayside in the journey of life, but to hold out the helping hand that shall aid the weary straggler to his feet again and shall fill his body with strength and his soul with courage and high purpose so that he shall go forward once more for himself. When we come to consider charity from this standpoint, the standpoint of all modern scientific charity workers whatever their religious opinions, we see at once that its aim is identical with that of the Christian Church. The aim of the Church is the betterment of all human life and all human relations by the strengthening of the inner springs of right action. The aim of charity is the betterment of the life and relations of a particular class of men by the strengthening and development of their inner powers.

Just here lies one of the lessons that men most need to learn to-day. The present is emphatically a charitable age. The provisions for the relief of distress were never so great. The public determination that distress shall be relieved is everywhere strong. The laws are increasingly humane, the conditions of life are constantly being made easier for those whose lots are cast in the harder places. And yet, as far as the popular mind at least is concerned, the greater part of all this has not yet gone beyond the limits of habit or sentiment. We assent to public charity, and

we give to private charity as a matter of course, or we are soft-hearted and cannot bear to hear of misery or to look upon its ghastly face. Let some specific story of want or distress be told in the public prints or even related to the crowd that gathers on a street-corner, and the response in money is instant and liberal. We do not mean that any one shall go supperless to bed or sleep under the open sky if we can help it, and we do not always stop to ask how he came into his present strait, or to consider that a little of the discipline of hunger may be good for him, or even to assure ourselves of the truthfulness of his tale of woe. This ready charity, sweet and laudable as it is, needs to be inspired and directed by intelligent comprehension of the things that it should aim to secure. It should have in mind always the man himself and his relations to his fellows. It is not best for him or for them simply to safeguard his life and relieve him from his burdens if we leave him himself precisely where he was.

There are cases of genuine misfortune and undeserved distress, suffering that falls on innocent heads, and such cases cannot be dealt with too tenderly, but the great mass of the suffering that calls aloud for relief is the result of the ignorance, the dissipation, the laziness, or the perversity of the sufferer or of some one on whom the sufferer is dependent. The ordinary tramp is not such because he cannot find work, but because he can always find some one who will consider that the mere fact that he is hungry is a sufficient reason for giving him a meal. There are comparatively few families dependent upon charity

for their support where there is not some one who ought to be a wage-earner who would rather beg than work and is perfectly content to idle away a worthless life, drinking up all that the rest of the family can earn, and confident that a soft-hearted, perhaps we should be justified in saying soft-headed, public will never let him starve. These people stand in the very deepest need of help. They really need some kind of help far more than the merely unfortunate and deserving. But when we begin to help them we take a large contract. It is not sufficient to give them something when their distress becomes intolerable. That is simply the beginning of responsibility. Such a person in his present state is useless to himself and dangerous to the community. If we could leave him entirely to nature, nature would either kill him or make him work. If we simply take him off nature's hands we relieve him of the burdens other men have to bear, we perpetuate his pauperism, and we probably found a rapidly increasing family of paupers. It would be a great deal better for all concerned to let him starve. But, bad as he is, he is my brother, and has a claim on my assistance, and that claim is a deeper and more persistent one than I can discharge by the gift of the casual dollar. My duty to society and my duty to him demand that I should do more than preserve his life and lighten his burdens. They demand that I should study and try to solve the problem of making him a useful member of society and a righteous man. Perfunctory obedience to habit, or good-natured yielding to sentimental impulse, will not do these things. We have made a good begin-

ning, but it is only a beginning as yet. As a people we need to become so filled and saturated with the thought of the real aims of charity that we can never forget it. Charity finds its sole justification when it concerns itself with the moral and spiritual uplift, the general betterment in character, of its objects. When it does not concern itself with these things it is an unwise and dangerous meddling with the equations of nature. Charity, then, is a divine service, a divine ministry to men, not simply because it has been associated with the Church and patronized by it, nor even because it seems a natural manifestation of the Christlike character, but in itself, because it is a working out of God's plan, that plan which looks to the uplifting of all humanity till it touches the level of its divine possibilities. The man who works along the lines of modern charity is a real minister of God, and is doing a part of the work of the Church, even though he might be astonished, and perhaps even indignant, to be told so.

This modern increased recognition of the need of charity and widening interest in charitable work has naturally raised the question of administration. In whose hands should the carrying on of the work be properly lodged? Many persons, influenced by the still surviving traditions of different conditions, reply at once that charity should still be under ecclesiastical control. If we recognize the religious and Christian character of charity, by whose hands should it be administered save by those of the ambassadors of Christ, the ministers of his Church? The great Catholic Church points with pride to her vast charitable foun-

dations, and delights to compare them with the comparatively little that Protestantism has to show of the same kind, but neglects to say at the same time that these are possible, not simply because she teaches her children to be charitable, but because she insists also upon controlling the administration of their charities. Many Protestants share the old feeling and consider that denominational charities, ecclesiastically administered, are the most desirable means of reaching and helping those who stand in need of help. The idea that the dominance of Church influence means actual Church control dies hard, and in many cases also the good churchman feels that Church charities are desirable in order that their beneficiaries may be brought by their means to a deeper interest in what seems to him to be not merely the centre but the circumference also of religion, public worship. There is certain helpful work which we are in the habit of calling charity, which ought never to go outside the limits of the church or congregation, nor ought it to be included in any sociological discussion of charity. The Church of Christ is a great social force, we are contending, but the individual church or congregation is an association having in it many of the elements of family life. Its members are bound in close community of thought, of interest, of effort. They are near to each other, and ought to be dear to each other. When trouble or distress come into a family its members stand ready to help each other. They do not regard it as a charity. They regard it as one of the proper and natural conditions of family life that the suffering brother or sister or the worn and broken

parent shall not be left to suffer or allowed to depend on the charity of strangers. So when trouble comes into a parish the stronger members should help the weaker to bear their burdens, not as a matter of charity, but as a matter of family affection, the tenderness of the religious family which will not allow its faithful members to suffer or to depend on the assistance of others. That work belongs within the line of the ministration of the individual church and should never be neglected or perfunctorily performed. But the great problem of charity in general is far different from this. It has regard to the wants and needs of a great and, in places at least, increasing class in the community at large.

A general system of ecclesiastical administration of charity is no longer possible, even if it has ever been desirable. The formal and organic unity of one great Church, so long the cherished dream of the ecclesiastic, is not now possible. With it has gone the possibility of a vast and comprehensive scheme of Church charity. Church charity to-day must be divided and on a small scale, with all that that implies in waste of resources. This objection alone would be practically fatal to the attempt to carry on the administration of modern charity through the official medium of ecclesiastical organizations. The problems involved are so vast, the needs so great, and the work so difficult, that every ounce of available power is absolutely needed. We cannot afford to adopt or encourage any system whatever which involves the waste of that power by division or by the overlapping of the work of various differing and sometimes con-

flicting agencies. Harmony and concentration are what we need, not rivalry and multiplication. Church charity to-day has inevitably degenerated into denominational charity, and denominational charity is almost as bad as denominational education. It must, almost necessarily, make general interests secondary to denominational interests. The denominational charity is likely to be specifically limited to those of its own communion, and if not specifically is generally actually so. Even if no one is formally rejected, those of different communions are likely to be treated with less sympathy than the orthodox, and to feel a natural hesitancy to receive assistance from such a source. No matter how broad the scope of a denominational charity, it is almost impossible that it should not be made more or less the means of denominational proselyting. The recipients of its bounties are said to be "reached" by its ministrations, the way is opened for the operation of other influences, and gratitude for help received is naturally expected to have its influence on the conduct of the recipient. The proposition that a denomination or a congregation take up some work of charity raises at once the question, "What good will it do us?" and if no prospective return for the outlay proposed can be shown in numbers or tangible resources the interest in it flags at once.

It is of course true that there are some cases where these evils are reduced to a minimum, but there is another objection to ecclesiastical administration of charity which is even more prejudicial to its success. Such administration shuts out great numbers of ear-

nest and useful people who are not interested in the Church which assumes to do the work or, perhaps, in any Church. It is a well-known fact that, especially in other countries, many of the most earnest workers in efforts for the amelioration of the condition of the poor through charitable means are not professed adherents of any church, and are not infrequently actual opponents of the dominant church. It is not necessary at present to discuss the wisdom or the reverse of their position. It is necessary, however, to recognize their existence and to recognize also the possibilities of usefulness in needed work that lie in them. Surely their relations to Christianity will not be improved by a course of action which seems at least to assume that their efforts are not recognized and their aid not desired. It is more than probable that the best way to win them back to faith in Christ and his Church lies through that growing appreciation and respect which always come with close union in useful work. The invaluable aid of such persons can not be commanded for ecclesiastically administered charities. Neither can the aid of the adherents of one creed be commanded for the official charities of another. Therefore there must inevitably be charities outside the Church, or the needy must be deprived of the services of many efficient helpers, and the possible helpers themselves must lose the benefits which come to men as they engage in the service of others.

The recoil has been in the direction of charities administered entirely by the State. The growing recognition of the sociological side of charity has overshadowed, in many minds, the conception of its

religious side. That charity is in the real interest of the State, that its aim ought to be the same as that which the State ought to pursue with regard to all citizens, that the community owes a certain duty towards its worn-out or incompetent members, that the burden of this duty ought to be as widely distributed as possible, all these things are true. It is true also that there is a large class of cases that can properly be dealt with only by the State. Charity and correction lie very near together. They merge into each other as we descend the scale of social life. This connection has now come to be recognized fully by the students and workers in these matters, and the conferences of charities and correction which are so rapidly increasing in frequency show enlarging appreciation of the real unity of the work. The confirmed pauper, the vicious tramp, the irreclaimable of every kind who has sunk below the possibility of recovery to usefulness and self-support must be dealt with by the State. For the present at least it seems necessary that a vast amount of institutional charity must remain in the public charge. Certain causes, probably largely preventable, but lying outside the range of the present discussion, are accumulating on our hands a rapidly increasing percentage of pauperism and insanity. Though an ideal community would take care of this very largely by private benevolence, our communities, as at present constituted, are not likely to make such general contributions as would be needed for that purpose except through the agency of the unavoidable tax-collector. These persons must be taken care of somehow, and until the whole people,

rather than a comparatively few of them, shall be ready to help those who need help the State charities must be very large and very numerous.

Added to these considerations is the growing tendency among certain thinkers to look to the State as a sort of tutelary divinity which is to attend to everybody's needs, level all unjust distinctions, right all wrongs, and in some mysterious way usher in the true golden age. This is hardly the time to point out the errors in this way of thinking, or to remind you of the necessary limitations on the wisdom and power of the State as an abstract unit, or, indeed, of the dangers that beset the habit of considering it as an abstract unit at all. It is proper, however, to point out one grave objection to State charity. It has little or no personal element in it. Lacking the personal element, it necessarily lacks the ethical qualities which alone make it valuable. It may, indeed, improve the material condition of the man, but it is not very likely to improve the man. In order that charity shall be really helpful, it should develop the finer feelings of helpfulness and brotherly sympathy on the part of both the helper and the helped. It should bring out, through that sympathy, those high and strong qualities of manhood which make men self-reliant, competent, and useful. What development of self-reliance, what consciousness of human sympathy, can come from the reception of that which is needed for the relief of present want from the mechanical hands of the official representative of a mere abstraction? This man is hungry; he has a right to go somewhere and be fed from some mysterious source. Besides the

mere food he gets nothing but the debilitating habit of dependence. To the official he is a "case," to nobody else is he anything. Why should he try to walk when nobody cares whether he walks or not and there is a machine which will carry him? Such is the inevitable result of a purely State charity. The saving fact that so many of the administrators of the already existing public charities take real interest in those with whom they come into contact, and strive to counteract the tendency in this direction, comes about because charity has only partially fallen into the hands of the State and its religious side still has large recognition.

Bureaucracy is the one thing that is more intolerable in charity than ecclesiasticism. The inevitable tendency of public relief is directly opposed to the real purpose of charity. Instead of drawing out the manhood of the recipient, cultivating his self-respect, and encouraging him to try to walk by himself, it has a constant tendency to weaken and destroy these qualities. Every one who has had any experience in the administration of public relief knows that, in the very great majority of cases, every gift is easier to receive than the last, and every effort at self-help weaker than the one before till the time comes when the bitter bread of dependence, once sought with shame and eaten with tears, is demanded as a right, and taken with regret only that there is no more to be had. In order that charity may effectually accomplish its true ends there should be a gradation of its recipients, and the aid of the State should be extended only where absolutely needed. Starting from the bottom of the

scale, next to the absolutely criminal class there comes a large class who, though hardly criminal, yet from mental and moral weakness and incapacity need restraint upon their actions. These, of course, must be restrained and cared for by the State. It is not safe to lodge powers of restraint in private hands. Then comes a large class who are not criminal or in need of actual restraint, who are yet entirely dependent, and need to be gathered into institutions. At present, and probably for some time to come, these must be largely State institutions. The aim, however, ought to be to relieve the State of the care of such persons as rapidly as possible, and to place such institutions on private foundations. This is hardly the trend of current opinion, yet there can be very little doubt that the necessary shortcomings of institutionalism are very largely modified for the better when the personal and private element in the management replaces the mechanical and official.

Then there is the large class of partially self-supporting who are in receipt of more or less out-of-door relief. It is in the treatment of this class that the greatest care is needed, that the most mistakes are made, and that there is the most hopeful prospect of desirable results. The reclaimables are here, and yet it is from this source that the lower grades of pauperism and criminality are most largely recruited. The hope for the future lies very largely in such careful and intelligent treatment of this class that an increasing proportion of its members, instead of dropping through it into the deeps below, may be raised out of it to the heights above. A very large portion of them

are reclaimable. They can be helped and encouraged to do their best, and so enabled to help themselves, at most with the aid of but slight assistance. Many of them are the victims of temporary misfortune, and if cared for tenderly and sympathetically might soon be restored to usefulness, but temporary misfortune very easily degenerates into permanent pauperism if not wisely treated. Many of them are the victims of ignorance, and need only helpful advice and kindly, sympathetic counsel. Many are the victims of their surroundings, and need only to have their eyes opened to the vision of a better and larger life to make great and availing efforts to attain it. These people need the earnest and consecrated efforts of friends more than they need anything else. It is an extreme position to say that the public should never give any outside relief. As matters are at present it seems inevitable that a certain amount of such relief should be given. But it should always be supplemented by private and personal help and influence, and should never be extended to those who prove themselves irreclaimable. Such cases should be placed in institutions or under restraint much more rigorously than is now the practice.

As far as possible the actual administration of all charity, whether public or private, should be placed in the hands of interested individuals who should be brought into more than merely official relations with those whom they design to help. Whenever it is needed that persons should be found who can give their whole time to the work, and must consequently be salaried, care ought to be taken that the work, and

not the salary, is their principal interest. A personal interest and an intelligent desire to help are the needs, and not any kind of officialism, ecclesiastical or political. The splendid work being done in so many different ways by private combinations for charitable effort, and the valuable assistance they are rendering both to State and to Church show their competence to deal with the matter in hand. Here there is more freedom from officialism and sectarianism, more union of effort of persons having a common aim. No one is barred by any prejudice or by any irrelevant requirement from participation either in the labor or the benefits of the effort. Although the administration of charity ought thus to be free from ecclesiastical control there is abundant need and abundant room for the interest and labor of the Church in this field. Here, as everywhere, the Church ought to be the leader and the inspirer. The absolute need of the religious rather than the purely secular view of charity has perhaps been sufficiently dwelt upon already. There must be something in it that shall keep it sweet and tender and human. What better than the loving brotherliness which is the mark of a true Christianity? How shall this influence of the Church be exercised in such way that its spirit shall guide where its organism does not control? — that is the practical question.

There is a familiar old saying that charity begins at home. The work of the Church in behalf of charity ought to begin in the same place. It ought to strive earnestly to impress upon its members the duty of charity. Perhaps this may seem trite, a mere

platitude. It may well be doubted, however, whether any branch of the Church is doing all that might be done in this direction. The Church needs to come to higher ground in this matter. It is not sufficient to teach men that they ought to be charitable because God demands it and because they are in danger of the punishments of disobedience if they do not comply with the demand. An almsgiving which is lending to the Lord on good security for large interest, or which is the purchase-money of a personal salvation, is not charity. It is not sufficient to urge charity as an auxiliary to Church work, one of the oars, if you please, of the life-boat which is to save here and there an individual from the wreck of a lost world. A kindergarten or a girl's club which is merely a recruiting-ground for a parish or a source of denominational self-glorification is not charity. It is not sufficient to exhort men to put large checks into the contribution-box or even to endow hospitals by will. The giving of dollars which are somehow to find their way into the pockets of some supposititious poor people whom the givers have never seen; the provision for the enjoyment by some strangers of goods whose owner has gone where they can no longer serve his naked soul; the doing of those things which causes one's name to be heralded in the public prints as that of a philanthropist; these things are not really charity, though they may be productive of a great deal of good.

The Church ought to teach its members giving because of the needs of others, and because of the blessedness of giving. It ought to rebuke them sternly when

they ask in some purely mercantile spirit, "What are we going to get out of it?" and turn their attention to its higher and nobler aspects. The face of the Church ought to be set as sternly against religious selfishness as against any other kind of selfishness. The Church ought to be insistent in urging the desirability of personal charity work upon its members. They are the most really charitable who in some way do personal work for the needy. Those dollars which are carried, rather than sent, are the ones which take the largest blessing with them. It does not follow that charity should be individual. It is far better and wiser that it should be organized, but the charity organization should apply the personal work of its members, as well as their contributions of money, to the labor in hand. The most ennobling and the most successful of charity work is that which is done through many centres of personal influence. We want to break up this mass of congested poverty, and we want to bring its individual units into some sort of personal relations with men and women who have the desire and the capacity to help them. One charity worker can properly help only a small group. That one person gathers the members of that group around him and becomes a part of the life of every member of it. The usefulness of the organization comes in the systematizing and directing of this personal effort. Not all the charitably inclined can do the same amount of personal work, though it is greatly to be regretted that so many persons find their limitations so easily, and the organization can collect and administer the financial support of those who feel that

they can be useful in that way alone. The organization can prevent the overlapping of the influence of these centres, can prevent imposition, and can save much valuable time and concentrate much needed strength. It can make the individual much more efficient, but it must not be allowed to take the place of the individual, even in the thought of the people. When men come together and clasp each other's hands and look into each other's faces, and see with their own eyes each other's needs and each other's qualities, there grows up between them that fine bond of sacred sympathy which enables them to help each other, and strengthens each by that which is given as well as by that which is received. The Church can do much toward setting up those personal relations between man and man that make human brotherhood real and efface the arbitrary and unchristian distinctions of caste.

Above all, the Church ought to insist upon the intrinsic holiness of charity. Charity is holy, not because of its connection with the Church, but because it is in itself God's work. It is one of the means by which a higher manhood is revealed to men and the way to it opened for them, and as such it is a divine ministry. The man who devotes his energy and his ingenuity to serving men through the great modern charities is as truly a minister of God as if he had been consecrated by solemn laying on of hands and set apart by some special title of honor. His office has sanctity in itself; it does not need that any shall be reflected upon it from without. This same teaching is needed by the secularist in charity in order that he

may have the true nature of his own work interpreted to him. How many zealous men there are whose life and thought are given to charity and reform who deny, even with indignation sometimes, their connection with the Christian Church. They do not believe in Christianity. It is a superstition. It has nothing for them. They believe in the religion of humanity. They ought to be shown that the true religion of humanity, the religion which has to do with making men good and true and happy here, which looks to the present establishment of just and happy conditions, which devotes life and strength and talents to the present service of humanity, is the true Christianity, the true following of Him who went about doing good, taught men to pray, "Thy kingdom come, Thy will be done in earth as it is in heaven," closed His ears to the anxious voices of His timid kindred and, stretching His hands toward the poor, ignorant, diseased, sinful crowd around Him, said, "These are my mother and my brethren." In so far as such service lacks the outlook into the things of the spirit and the larger life beyond we cannot but feel that it is incomplete and falls short of its own full development, but as far as it goes it is in perfect and entire accord with the best teaching of the Church. Formal Christianty will have more friends and warmer ones than now when it persuades itself and teaches others that the Christ life and not the human phrases are the essence of Christianity. When the Church mistakes its friends and allies for enemies, what wonder that they return hostility for hostility! Here, as elsewhere, men condemn the Church because they do not understand it,

and it is not clear that the Church is doing all that could be done to remove the misunderstanding.

This interpretation of the higher meanings of charity can do much for those who have charge of those public charities which seem necessary. The public official needs to have the sacredness of his calling impressed upon him. There is the greatest need that all public charity should be softened and humanized and made really helpful to those who receive it, instead of becoming hard and degrading as is too often the case. The Church can do much here, not only through its direct influence over public officials, but by the formation of a public opinion which shall recognize the peculiar delicacy of the employment and the special qualifications which are needed for it, and shall insist that only the right persons shall be chosen for such positions and shall see that, when chosen, they shall remain faithful to their high calling. That positions in institutions for charity or correction should be bestowed merely as rewards for political service in the cause of some influential boss is one of the crying disgraces of our modern society. When the public makes up its mind what it wants it will get it, but as long as it is indifferent self-seeking mediocrity or political rascality have as good a chance of success as anything better. If the Church is faithful to its opportunity to form public opinion by the instruction of precept and example, the possibilities of its influence over the thinking of the people are almost boundless.

The Church can do much for charity, again, by standing always for the highest conceptions of it.

Perhaps enough has already been said incidentally to show in a general way what those conceptions are. But, as already said, the true meaning and purpose of charity are not yet universally or even generally understood. There is much work yet to be done in impressing adequate definitions of it and adequate conceptions of its office on the people at large. This work can be done to great advantage by the Church because it has especial facilities for reaching the public ear. It is true that much of that work is being done, and well done, by others. But there yet remains much that the Church can do better than any other agency. The greatest danger that besets modern charity is the great danger of modern civilization, the danger of the swamping of the spiritual by the material. The Church can do a much-needed work in standing for the truth that charity must not only relieve a man's want, which has always been seen, and make him a useful and self-supporting social unit, which is now being seen, but that it must also develop and cultivate the higher and finer sides of his moral and spiritual nature, which is not very clearly seen even now. Charity has business with the souls as well as with the bodies of men, with their characters as well as with their economic values. The Church can do much good work by standing for this special truth because, with all due deference to other helpers of the race, the Christian ideal of manhood is the highest that has yet been presented and its conception of human needs on the spiritual side the largest that has yet been formed.

The effects of charity on these finer human sensibilities will depend very much on the way charity is received, and that, of course, must depend largely on the way in which it is presented. It may be received as simply a due. The old saying that the world owes every man a living is yet of common acceptation, and there are not a few people who have no higher conception of society and government than that they are a sort of vast insurance company and that they owe support and protection to every man, not because his fellows love him and desire to help him, but because of his own intrinsic rights in the matter. As has been already pointed out there is no ethical value in charity which is given and received as a part of the social compact. It is a very unfortunate thing for any man when his thoughts become centred upon his rights, and his efforts upon getting the things other men owe him. Again charity may be received as a sort of peace-offering from those who have more than their share of the world's goods and compromise with their own consciences or buy the forbearance of their fellows by the giving up of some portion of their superfluity. From the days when the robber-barons founded convent doles to the days when the robber-brokers endow institutional churches there has been altogether too much of this compounding with heaven and humanity for a percentage of unlawful profits. Nothing can be more dangerous to society or more degrading to the individual than the conception that every rich man is a robber and his charities only a partial restitution of that which he ought never to have possessed, a general

conception which might not unfairly be formed from certain modern instances and which some people seem mischievously bent on spreading.

Again, charity may be given as an act of extreme condescension, a princely stepping down of a superior being into the sphere of lives and needs which are no real concern of him or his. When pride and servility stand between the giver and the receiver the gift is a curse to both. The meanest and lowest of human passions are developed by it, and the higher ones are paralyzed. Charity is helpful and elevating only when it is given and received not as a due, not as a bribe, not as an ostentatious condescension, but as the expression of a warm and loving sympathy. The gift should go forth because the giver has a real personal love for the receiver and wishes to do something to help him. That is giving in the name and in the spirit of Christ, because that is the way Christ gave and would give now if he were here in person. The help which comes warm with a personal interest and bearing the solid assurance of an affection which not simply transcends but ignores social differences is the help that does the most to raise the recipient. The men who have moved their fellows most deeply and helped them most largely have been those who have had this rare gift of real charity, this power to make them feel their human brotherhood and their real nearness to each other. The London poor who loved to call the noble Shaftesbury "our earl," were neither dazzled by his coronet nor jealous of his riches. They saw in him neither the aristocrat nor the plutocrat. They saw in him a brother, a man who worked for

them not for fame, nor for political ends, nor from a belief that he might so get favor in the eyes of God, but because he loved them, because he had a kindly feeling for every costermonger and chimney-sweep of them all. That is the charity that is humane, that is the charity that is helpful, that is the charity that is economically and socially valuable, that is the charity that is Christian. It ought to be the aim, as it is the heaven-sent mission, of the Church of Christ to hold that ideal of charity before the world and to strive to inspire all charity with that spirit. If the Church will hold and teach consistently and patiently the true aims and purposes of charity, and will show men the best and most helpful ideals of charity, the Church will soon find that its spirit and influence are dominant in all charitable work.

IV.

THE CHURCH AND BUSINESS.

Up to this point we have been considering the influence and work of the Church in certain fields of human activity which are generally recognized as lying close to its particular sphere of operation. It is common to associate the Church with education and with charity, but there are certain matters whose connection with the life and work of the Church are not so commonly recognized to which we are now to turn our attention. The mischievous distinction already commented upon between the sacred and secular sides of life has drawn a clear and strong line of demarcation between the religious life of men and their business life. These two lines of activity have come to be regarded as so entirely separate from each other that their reconciliation has been considered matter for special effort, while their association has rarely been dreamed of. It is by no means certain that all devout souls would regard with entire satisfaction the assertion of the principle that the administration of a thing so distinctly "worldly" as business forms

a part of a man's religious duty and should be kept under the control of his religious sentiments. For different reasons the proposition might be equally objectionable to persons of less lively religious convictions. That, however, is precisely the position which this lecture seeks to maintain.

It is not difficult to see that the conditions of modern business are largely such as to lend some warrant to the ordinary thought concerning it. Perhaps we do not ourselves realize the intensity of the demands which those conditions make upon us, and the tremendous draughts which modern business life necessarily makes upon the energies of mind and body. Populations have enormously increased. The consuming power of men has also increased almost beyond computation. New wants have been created and old wants intensified. Inventive genius has not only kept pace with these expanding demands, but has anticipated them and in its turn created others. Facility and speed of communication have drawn men into closer connection with each other and expanded vastly the field of individual operations. A modern business man deals not simply with a neighborhood or a single city, but with the world. The electric telegraph and an improved postal system, while greatly shortening the time consumed in business operations, have largely increased the complexity and even the number of these operations. These things alone would make the demands of business sufficiently absorbing, but in addition to all this comes the fierce rivalry of modern competition. The world of business is crowded with clear-eyed, keen-witted men all intent upon profit.

No man can hold his particular field of operations secure from the invasion of his rivals. Distance and seclusion are no bars to the activity of the commercial traveller or to the extension of trade. The business man has the markets of his country and of the world open to him, and every market is invaded by the representatives of the most distant firms. The merchant can hold his ground only by virtue of his superior skill and energy and the greater advantages he can offer his customers. His place once lost in these regards he is forced out of the fight, disabled. He loses not only his profits but his subsistence, and adds one more to the great multitude of financial wrecks. These conditions are not limited to a special class, but apply more or less fully to every man engaged in any capacity in the manifold concerns of business.

Is it surprising that so many men find that their business life leaves them no time or strength for spiritual life? The very physical exhaustion caused by such a life counts for much. When rest is possible, it seems indispensable that it should be absolute. Weariness of body does not generally conduce to activity of mind. Social recreations, the lighter kinds of literature, and other things which are amusement only are eagerly sought for to fill, rather than occupy, the time of rest. Mind and body share the weariness. It is a task to get about anything that requires physical exertion. It is a still greater task to get about anything which requires mental exertion. The serious book gives way to the light one and both to the short magazine article. Subjects which require deep and continuous thought are avoided because mental

strength must be reserved for business calculations. Business thought engrosses the mind more and more. A sort of fascination draws the business man to his post office box, or even to his desk, on Sundays and holidays. There is the driving habit of work, and the half-conscious fear that some point may be lost in the great, close game that has competence for self and support for family as its stakes. The mind thus absorbed in material things loses its power to perceive spiritual things and to deal with spiritual problems. Negligence becomes indifference and indifference sinks into entire obliviousness simply through lack of use of certain sides of the mental nature, just as the muscles of an arm will become atrophied and finally useless if it is allowed to remain permanently unused.

Many persons after feeling forced for years to lead lives of entire absorption in business pursuits find at last that their horizon has been narrowed and their resources have been sadly reduced. They are actually incapacitated for anything except the continued pursuit of the occupation which, once sought as the slave who should bring them the good things of life, now bestrides them as a master and drives them in its own ways, as the unhappy sailor in the eastern tale was driven by the old man of the sea. We shall none of us be obliged to go outside the circle of our own acquaintances to find examples of such lives. The world calls them successful; they who examine them more closely and try them by the standards of true life and real success find that they are wrecks of splendid possibilities. There is many a business man who is the abject slave of his vast possessions. In-

stead of possessing his riches they possess him. He has paid for them by years of absorbed effort in one single direction. He has sacrificed for them all the thought and all the effort that round out life and sweeten character. He has denied himself the luxury and the mental and spiritual food of education, of society, of travel, of charitable and philanthropic interests. He has always put off these things till the by and by when he should have the time and the means to indulge in them. Now years are upon him. His early interests have faded and died. His life is in his counting-room. His thought is all for business. He realizes that the care and preservation of riches are as laborious and as confining as the acquisition of them. He has neither the power to do nor the capacity to enjoy the things which put the real power and the real happiness into human life, and so he drudges at his task till death releases him from his chains and opens the doors of a larger life. Sometimes he breaks the shackles of habit sufficiently to provide by his will for the doing of some of those things by his executors whose doing ought to have blessed and enriched himself in life, but more often the old influence is too strong and all goes to private and selfish uses. This is not intended as a characterization of American business men as a class, but it is a description of a type more common than it ought to be and only too familiar to us all in spite of the many and splendid instances of better use of wealth and opportunity.

We are sometimes told that the present age is preeminently an age of materialism. There is room for

a great deal of doubt as to the correctness of the characterization. It is true that the immense strides made in the study of nature and natural phenomena within comparatively recent years have had a tendency to draw a great deal of attention to the material side of things. The pursuit has been most engrossingly fascinating and the subject-matter has proved so vast as to fill men with awe at its inexhaustibleness and impress their minds most vividly with a sense of its tremendous importance. Many minds, among them not a few of the most powerful and influential of the time, have bent themselves so exclusively to the study of these matters that they have lost sight of, or ignored entirely, the spiritual side of nature and of man and have led their followers into the same error. Their contribution to the welfare of humanity has been enormous and is by no means to be ignored or slighted. Their error has been in mistaking a part of the universe for the whole of it. But in thought at least there has been a reaction from materialism. The tone of the thought of the last ten years has been distinctly more spiritual and less rationalistic, in the technical and highly improper use of that good but most wretchedly abused term, than it was previous to that time. The science of to-day has cured many of the vagaries of the scientific mind of the past and has taught its votaries breadth of view and caution of statement. The philosophers of any age do not form its thought so much as they voice its spirit and the attempt, if ever there were any, to found a materialistic philosophy has already failed because the thinking of the age, in so

far as it thinks at all, has ceased to be materialistic. Just in that reservation lies the cloud that dims the brightness of the outlook. There is a current in modern life setting toward a most dangerous materialism, a current all the more formidable because it is not the result of conviction or thought, but is the result of conditions, and works in the absence of thought. There is very little danger that men will ever think themselves into materialism. There is very large danger, however, that their lives may become so filled and absorbed by material things that they will drift into materialism simply because they have first neglected to think of anything higher than the material and then forgotten how to do so. All this enormous increase of business activity, all this tremendous enlargement of the material appliances of civilization, all this increase of the demand which modern life makes on the strength and energy of men, tend to draw them away from the spiritual and contemplative and concentrate their thought and attention on the active and material. It has often been observed that the most active places from a business point of view are often the most inactive and unpromising from a religious point of view, not because the people were really worse, but because of their absorption in material pursuits. The materializing tendencies of all this business and other activity are immensely increased by the prominence given to the old and mischievous distinction between sacred and secular. The remedy lies in restoring the proper relation between the two sides of life. Meanwhile we may rest assured that whatever of real materialistic tendency there is

in the life of to-day is far more the product of American invention than of German philosophy.

These things are not said carpingly, nor with the desire or intention to discredit either the motives or the lives of multitudes of most excellent people. There is not the slightest intention to say or imply that business men are worse than other men. Indeed, the consequences of too continuous devotion to a single pursuit may be seen as clearly in the lives of those who make some literary or scientific specialty their sole concern, as in those of the most devoted followers of business. The tendency of specialism is always one-sided. A machine of varied capacities always wears in certain spots if kept exclusively on one kind of work. In precisely the same way the mind that is shut up to certain interests, no matter what they are, wears itself into grooves, loses power in other directions, becomes one-sided in its operations. The inevitable tendency of the age is to specialize, but, while none of us can master all subjects or even enter all fields, we can yet get far enough out of ourselves and our pet activities to prevent that one-sidedness of development which is so much to be deplored. Nor, again, is it supposed that all the business men are entirely absorbed in their business to the neglect of other and higher concerns of life. We all know of shining examples to the contrary. The intention is only to describe as matter of fact the general tendencies and frequent results produced in the lives of men by modern business conditions.

Unfortunately, the results of these conditions are felt also on the higher and finer sides of human nature.

The man who is fighting for his life cannot stop to measure the pain his blows will cause his adversaries. The man who throws himself into the competitions of modern business with that intensity that success seems to demand cannot always stop to think of the loss and damage to others which his success may cause. He feels that to a great degree he must be intent upon his own interest and indifferent to the interests of others. Indifference grows upon him and he is in danger of becoming not only unnecessarily cold-blooded about his business, but selfish and cold in his relations to all but his own little circle. Almost always the moral atmospheres of places where business activity is very great are cold-hearted and selfish. The finer graces of life flourish best in quiet places, or at least in quiet circles. When a man has become habituated to the instant grasping of every fair advantage it is not a very long step to the taking of advantages not so fair. Competition and thirst for gain easily become so fierce that men feel almost driven to take every advantage which does not contain too much risk for the taker. So far have these processes gone that there are not wanting those who assure us seriously that strict honesty is not the best policy, that business is a species of war, and that a consistent Christian cannot be a successful business man. Young men have been infected by thousands with the idea that they have no need of religion at all or at best must use it only as an amiable accomplishment, the ornament of their hours of leisure, and many a work on political economy has had no nobler ethics for its foundation. Not only so, but certain ways and means

for getting money have presented themselves to those who were willing to engage in them, and certain kinds of business have risen and thriven which draw their support from the unhealthy humors of the social body as the fungus on the stump fattens on the products of decomposition. These occupations are instinctively felt to be inconsistent with Christian profession, and many who are led by the common indifference of public opinion in regard to such matters to engage in them without thought of personal wrong-doing or moral delinquency of any sort yet feel a kind of uneasy consciousness that they and the Church of Christ are out of harmony.

Do we not need as the starting-point of better thinking and better living in this regard a higher and sounder conception of the real nature of business? The dictionaries define business as that which occupies men, makes them busy, that is. Perhaps a more popular conception of business is that which a man does to make a living, — and as much more than a living as possible. Such a conception, however, labors under the disadvantage, economical as well as ethical, of considering all means whereby one may acquire money as equally proper and equally reputable. From the point of view of economics business is the production and exchange of wealth. Economically speaking, these are the proper activities of a man, and he who does not occupy himself with them in some way or another is a positive hinderance to the well-being of society. It follows, therefore, that business which does not concern itself with either production or exchange of wealth is not proper business. Those oper-

ations of the stock or produce exchange, for instance, which derive their profit from speculations as to future changes in the prices of commodities which neither party holds, or, worse yet, from the so-called "manipulation" of the market so as to force such changes and so profit by the losses deliberately inflicted upon others, are at their best on a par with the occupation of the faro banker, and at their worst with that of the highwayman. The production or exchange, again, of those commodities which are injurious to their users is equally objectionable to a sound political economy. Injurious things are not wealth, even though they may chance to have a money value, for the reason that their use must inevitably react most unfavorably upon the general producing power of the community and so in the end reduce very greatly the sum total of the community's wealth. Moreover, it does not require a very deep knowledge of political economy to see that business methods which enrich an individual or a class at the expense of other individuals or classes, whether such methods are the products of law, custom or individual idiosyncracy, are economically objectionable. Taking money from one pocket and putting it into another does not enrich a man, though he may, by emptying all his other pockets, fill one to bursting. No more does "robbing Peter to pay Paul" add to the collective wealth of communities. That most desirable result is achieved only as the business of production and exchange is conducted so as to secure the greatest productiveness of every individual; that is, so that not one but all shall profit. From the point of view of economics the man who

takes an unfair advantage in business commits a grave sin against the community in general, as well as against his victim in particular. In thus defining business from the point of view of a sound political economy merely, we have already found a point of contact and a common standing-ground for this political economy, which is the science of business, and Christianity, which is a science of religious life. Economic science condemns certain methods of acquiring gain as uneconomic, the strongest term of approbrium known to its cold and dignified vocabulary. The Church, speaking in its own language, condemns the same methods as unrighteous. Economic science sets the seal of its condemnation on certain practices in the world of business because of their violation of the laws of general prosperity. The Church sets the seal of its condemnation on precisely the same practices because of their violation of Christ's divine law of love.

Not only have the laws of business and the teachings of Christianity this common standing-ground, but business itself, as a prime factor in the material development of humanity, is an important factor in its spiritual development as well. We must not forget how deeply the physical, mental and moral sides of humanity react upon each other. We talk much in these days about what may be called the outer unities of the race. We recognize that unity of interest and that mutual dependence which bind together the grand brotherhood of humanity, a brotherhood which is neither philosophical or sentimental, but actual and practical. Much of our doing and more of our think-

ing are based on that recognition. We are not always quite as clearly possessed of the conception of what may be called the inner unities of humanity. Somebody said recently that the sovereign remedy for Anarchy is a bread poultice, others see the millennium through the schoolhouse door, and others still look for it through religion alone. In our zeal for our particular line of effort we are in danger of forgetting that all these things must go on together with even pace. It is true that humanity, though manifold, is one. It is equally true that a man, though manifold, is one. The old Greek myth represented Prometheus as suffering the undying hate of Zeus because he brought down fire from heaven and so started man on the path of development that should finally lead him to equality with the gods. The fundamental idea is true. The first step in the material advance of man from the depths of his original barbarism is also the first step in the development of his higher spiritual nature. As men begin to produce beyond the demands of their individual needs and to feel needs beyond the capacity of personal production, exchange follows, wealth is created and civilization begins. New needs are then created, the æsthetic impulses of humanity begin to stir, social relations become inevitable, and a constantly developing series of new conditions follows. Abnormal developments of civilization which may corrupt the spiritual by a refined sensuality or sink it in a dominant materialism are quite possible, but it is always true that there must be a certain degree of material advancement as the indispensable condition of great spiritual advancement. Business is the great factor in

the material development of humanity, and with the material development comes the desire, the means and the leisure for spiritual development. Upon the business development of a community must depend its schools and its asylums, its colleges and its hospitals, its churches and its missions. These things are impossible in a poor community and improbable in a secluded one. The business activity which brings men together and which produces the means to provide for the wants of the non-producers, as well as those of the more active members of the community, is the indispensable foundation for the higher and larger developments of humanity. There are organic unities in human and social life just as there are in nature. The appliances for a fine and sweet mental and spiritual development can no more exist without a sound and strong material development behind them than the fruit can come into existence without the rough-barked tree and the black, rich soil on and out of which it grows.

Dr. McGlynn says that during his recent visit to Rome an ecclesiastic who differed radically with the Doctor's ideas as to economics and as to education said to him, "All the people need is bread and the catechism." It may be the interest of ecclesiasticism that the people shall be poor and ignorant, but even the most elaborate pastoral care will not develop real religion under such conditions. Poverty and ignorance do not furnish the soil out of which a perfected humanity can grow. The body needs more than mere bread, and mind and soul need more than the husks of catechisms. A man is one, and his improvement must proceed by the simultaneous development and better-

ment of every part of his being, or it can be neither sound nor permanent. Anything, therefore, which does so develop and better one of the sides of his nature is a part, and a necessary part, of the great work of raising him to the fulness of the stature of the perfect man. It is in itself a divine ministry, and it reaches its completeness and does its perfect work when it is so considered and so administered. We made the point in a previous lecture that education was intrinsically a religious ministry because it was the agency for carrying out one of the details of the divine plan by the development of one of the sides of human nature. So we may make the same point in regard to business. It is intrinsically a religious ministry because it is the chief agency for carrying out another part of the same divine plan. Humanity on earth cannot reflect perfectly the divine image till the spiritual in humanity receives its full development. That is profoundly true and would be acknowledged by most. It is equally true that humanity on earth cannot reflect the divine image till the mental and physical receive their full development, not subordinately but concurrently. The ideal business life is that which is governed by the high conception that its activities are beneficial, not simply to the individual, but to his fellows, that every contract executed and every bale of goods sold is a positive service to humanity, and that in the grand summing-up of things the work of the man of business will stand side by side with that of the scientist and the statesman, the teacher and the minister of religion, each having a part, and an indispensable part, in the consummation of the

divine plan. If this conception could become the recognized ideal of business life we should find less to complain of in business methods, we should have less difficulty in putting a stop to objectionable kinds of business, and we should hear no more foolish talk about the incompatibility of Christian character and business success.

The Church can do a great deal toward securing a general recognition of this ideal. Its first step ought to be the clearing of its own skirts of certain reproaches. Reforms, like charity, begin at home. The best friends of the Church feel compelled at times to become its unsparing critics, not because they desire to lend comfort to its enemies or strength to their cavillings, but because they feel that the leader of men should keep in advance of the mass and should have the least possible share in the wrongs it seeks to right. The morality of business is sometimes none too strict, and the Church does wrong in ignoring or tolerating the too frequent existence of abuses which are an offence even to ordinary commercial ethics. Everybody's business is nobody's business, and the loose management of money matters in some parishes, arising from the incompetence of officers and the indifference of members, is a scandal and a disgrace. Dues and subscriptions are not paid promptly or collected carefully and so bills are not promptly met. Debts are contracted recklessly and paid slowly, if at all. Houses of worship are built when no man knows how they are ever to be paid for. Salaries are not promptly paid and the minister is sometimes forced to the unnecessary and undignified expedient of himself collecting the

funds that are to pay his salary. One of the most reprehensible of all such practices is the not uncommon one of engaging the minister with the promise of a salary larger than the parish has ever paid or been able to pay, and then expecting him to increase the revenue in some way so that the obligation can be met. Again, parishes do not insist as they ought on the strict business integrity of clergymen. Clergymen as a class are honest, but some are unfortunately lacking in the first elements of a business training, others, and some of the best, are financially careless and incompetent, many are underpaid, and a few are recklessly extravagant. As a consequence, they incur liabilities which they cannot meet and die or change their charges leaving a mass of unpaid bills behind them. Ministers ought to be properly supported, and then held to the strictest discharge of their financial obligations. Failing such discharge, they should be degraded from the ministry. If a minister fails to pay his just debts, the offence is too often covered up or condoned. If he fails in loyalty to some opinion writ down in the creed, he is tried and censured or excommunicated. The Church would do better to condone the heresy and punish the dishonesty.

If the Church desires that the world should recognize the sanctity of business, it must begin by itself recognizing it and teaching it. It would not perhaps be wise, even if it were possible, to abolish entirely the distinction between sacred and secular things, but it is of the last importance that that distinction should not be held in such wise as to cause us to lose sight of the sacred side that there is in all secular things.

The Church, or rather the hierarchy that has legislated for the Church and has assumed to be the Church, has been too ready to draw and to magnify this distinction. It has magnified its office, and has sought to magnify it the more by the belittling of other ministries. It has taught the inferiority of all other ministries to its own, even if it has not gone so far as to deny that there are other ministries. It has set the ecclesiastic above the layman and has done its best to hold him there, and as a result has lost a large part of its hold on life and raised rebellion against its authority over the general life of humanity. Should it now wonder that men accept the distinctions thus impressed upon them? After having for centuries enforced the separation of the Church and the world, ought it now to wonder that the world calls to it to go its own separate way and leave others to theirs? The Church must step down from its pinnacle of exclusiveness. It is, and must claim to be, the leader of men and the inspirer of their activities, but it must lead like an elder brother and not like a tyrant.

The great business of the Church is always to interpret to men the facts of nature and of life and the possibilities and opportunities of humanity. In this special instance its great business is to interpret the true meanings of business to business men. The great need of humanity is not initiation into the unfamiliar, it is the interpretation of the familiar. Man is surrounded always by a complex of phenomena. In his first savage state he does not know what they signify, what relations they bear to each other and to him, what lesson of warning or of exhortation they con-

tain, what vistas of possibility they open before him. He is like a child in a great library, with the mental opulence of the world before him, but utterly useless to him till he shall have learned how to interpret the printed pages. The advance of man consists largely, if not wholly, of the acquisition of power to interpret the things without and within him. The scientist teaches him how to interpret nature, to understand the relations of its varied phenomena, to comprehend its moods, to seize upon its laws, to forecast its action, and so to make it his servant. The historian teaches him to interpret the records of the past deeds and the past thoughts of men and the results of their deeds and their thoughts so that he may have wisdom for the present and make wise and proper combinations for the future. Gradually he has his own organism, bodily, mental, and spiritual, interpreted to him. He learns what he can do, what he can acquire, what he can be. He learns the laws that govern the universe and the laws of his own being. He gets conception of his own humanity, of the divine source of all life, of those personal relations to the human and to the divine which we call duty. These conceptions grow with his growth. As his power and grasp enlarge and strengthen, his interpretations and applications of them enlarge also. The content of the old idea becomes constantly larger and richer by the growing consciousness of its enlarging application and by the new meanings which the years put into it. At the head of all these interpreting agencies stands the Church of God, religion, if you please. It interprets all things in their relation to the highest that is in

humanity and in their relation to the divine that is both in and over humanity. It shows man the meaning of his powers, his aspirations, his longings, and his sympathies. It shows him how all the activities of his life may be turned and should be turned to the accomplishment and the fulfilment of these things. It is not sufficient that some great fact or law should be discovered, shown to man as the interpreted meaning of the facts that surround him. This law, in turn, needs interpretation in life and conduct. It was a great day for humanity when a gifted soul interpreted all the meanings of nature and revelation combined in the phrase "God is love." But that distant day when humanity shall have begun to interpret the full meanings of that tremendous phrase and to perceive their far-reaching applications to daily life will exceed it in glory by as much as the blazing light of the noonday sun exceeds the pale glimmer of some far-off star.

The occupations of men are sordid, and they are sordid in them, in proportion as these occupations have not been interpreted to them in their higher and larger relations. Who has attempted to measure the opportunities, responsibilities, and importance of the man who stands at the head of some large business of production or exchange? His position is important to him as a source of wealth, — alas for him if his thought of it ends there. He must have an army of helpers and work-people. Upon this business enterprise and its relation to them depend not merely their livelihood, but in a very large degree their mental and moral condition as well. But these things, the physical, mental, and moral condition of individuals, are, in

turn, the factors that go to make up the prosperity, or the reverse, of the community. The business of the mill or the store, again, is possible only because it ministers to some real need of humanity. The head of a great business is not there simply because he wants money, but because the great human family has a need which he can supply and the failure of whose supply means the stopping in some measure of the advancing wheels of progress. The influence of every cotton-mill on the Blackstone River, of every shop in these neighboring communities, is as broad as humanity and as long as time. The Church should show these business men the large importance of their work. It should show them the momentous issues of their work. It should show them the vast helpfulness, both actual and possible, of their work. It should show them that the real end of that work is not the making of money or the securing of individual advantage, but the general advancement of the race. In this way men could be inspired and business lifted to planes it has not yet reached. It is easier and better to raise men by inspiring and encouraging them than by threatening and dragging them. Let a man believe that his work is ignoble and selfish and he will do it ignobly and selfishly. Show him that it is noble and he will do it nobly. This recognition of oneness of aim among the different manifestations of human activity, when held by the Church and impressed by its teachings, not only inspires human effort with new power but furnishes that vantage-ground of sympathy from which alone the Church can successfully do its work of governing human life. The Church can never

impress the ethics of Christianity upon business so long as the world of religion and the world of business are held absolutely and radically distinct. It is altogether too common for men to keep their religion and their business so far distinct that, though they may be prominent in both, the ethics of the one have very little place in the conduct of the other. As long as the radical separation remains, it is comparatively useless to insist on a different course. But when you have abolished that radical separation and shown men that their religious and secular activities really have regard to the same general ends, your position is incalculably strengthened. You may with perfect consistency insist that they shall have but one code of ethics, and they cannot, without gross inconsistency, dispute the claim.

The true place and importance of business once recognized it becomes easier to teach and enforce a sound business ethics as regards kinds of business and methods of conducting business. Men have long attached a sanctity and importance to the office of the Christian ministry, and so certain things have come to be regarded by common consent as inconsistent with the moral level of that office and are kept away from it. So also people have come to have a high regard for the office of the educator and to demand more from him in the way of personal purity and uprightness because of that regard for his position. We are coming to hold a higher estimate of the position and the responsibility of high public office, and there is an increasing tendency to demand of incumbents and candidates a degree of personal righteousness which

past generations never thought of asking. On the other hand, the minister of the gospel derives much of his inspiration and much of his reward from the thought that he has the blessed privilege of helping and comforting, teaching and leading, his brethren. The educator is actuated by a sense of the high importance of his office even more than by the thirst for knowledge and the desire for personal profit. The statesman enjoys power and place, but he finds his highest and most potent inspiration in the thought that he is serving the country he loves. It is the perception of the value and importance of their work that has raised these occupations from the level of mere money getting, or as the thoughtless would say in innocent betrayal of the common false conception, from the level of mere business, to the places they now hold. Inspire business with the same conception of itself and give it the same recognition, and a similar transformation must follow. No man impressed with the idea that business was really a divine ministry for the good of men would be willing to engage in any harmful form of it, nor would such a form be tolerated in communities inspired by the same high conception. No man who had learned to consider the ordinary operations of production and exchange as helpful to humanity and himself as humanity's helper while engaged in them would stoop to the meannesses and the tricks which have stained the honor of business. He would strive to conduct his little share of the world's business with strictest regard to the rights and the interests of others, and the extension of such ideas would soon result in the immeasurable betterment of

the relations between man and man in this great field of human activity. Indeed we are touching here the very crux of the burning "labor question," a question too great for discussion here and so reserved for discussion, at least in its relation to the Church, at another time.

Above all, the work that the Church can do as an organization, is the work its members can do as individuals. The example of one business man practising a pure and lofty Christian morality in every detail of his business is worth more than the preaching of an army of ministers telling how it ought to be done. The preacher can argue that the true ends of a business life are realized by the Christian merchant, but it remains for the Christian merchant to prove it. The essayist may set forth the advantages of better relations between the employer and the employed with captivating rhetoric and compelling logic, but it remains a theory. These advantages become real facts, only when some noble and enlightened man shows them in the conduct of his own business. The student speculates as he will about the far-reaching influence and vast opportunities of the business leaders of the world. The wise and strong and upright men of affairs have shown something of that influence, and risen to the level of some of those opportunities. As in the great things so in the less. Men longed for ages for a better life and hoped for ages for immortality, and for ages they reasoned and speculated about both, but the Christ brought both into the light of assurance by a concrete example. Life is always worth more than words, and nowhere is this more true than in business.

The Master told the disciples to pray the Lord of the harvest to send forth more reapers. Are we not sometimes too anxious to have them all sent into one field? The world stands sorely in need to-day of good, sound, saving Christian work. It needs consecrated men and women who shall go out and do God's work. It needs wise and strong ministers. It still more needs wise and strong and consecrated laymen; needs not that they should attempt to do the work of the ministry, but that they should do better than it has yet been done the work that God has put into their hands right where they are. Many a member of the Christian Church is longing for broader opportunity to do God's work. Circumstances have prevented his occupying a pulpit, he has neither time nor ability to teach a class in Sunday-school or mission, his means restrict him to small giving, his business occupies his time, and he may not even be able to attend the public services of the Church with the regularity he would like. For such a man there is great opportunity to do God service right in that occupation which so often seems to him to tie his hands. Let him feel the dignity of his own calling, and then let him prosecute that calling in a spirit and manner worthy of its dignity, and he will be serving God and helping his fellow-men in just that place where to-day service and helpfulness are most needed. On the other hand, there are many who feel that they are not especially doing God service and cannot do so. They are not in the Church and they keep away from it. They have no time nor inclination for what is ordinarily termed Church work. They are not fond of listening

to preaching, they do not feel the spiritual need of worship, they do not care to try any kind of teaching. They are good-hearted, interested in the advancement of the race, desirous of urging on all needed reforms, and perfectly ready to hire seats in church for their wives and children to occupy. Is it not possible to show such men the high ends and the divine possibilities of all human life, and of every human activity? Is it not possible to show them that God's service is not confined to the meeting-house and the school, the hospital and the charity visitation, but is to be found in field and factory, counting-room and shop as well? Can they not be brought into closer personal sympathy with the Church, by showing them that its aims embrace the highest ideals of all humanity, and its methods are as broad as the race and as varied as its possible activities? Who can doubt that if this were done a long step would have been taken toward making the relations between man and man such as should exist between members of the same great family, sons of the one great and holy God?

V.

THE CHURCH AND LABOR.

We are told that on one occasion while Jesus was addressing the multitudes who crowded around him a certain man asked him to speak to his brother and command that he divide the inheritance with him. The instant reply was, "Man, who made me a judge or a divider over you?" It may be fairly presumed that the man thus answered went his way fully convinced of the uselessness and inadequacy of this new teaching which professed to set up the kingdom of God in the world and yet refused to interfere to secure for him his invaded right to a part of the family fortune.

The conditions of this little incident are being repeated at the present time on a large scale. The Church is trying to continue its Founder's work of teaching the multitudes the way of life and establishing and strengthening the kingdom of God on earth. Out of the multitudes come the voices of all those who have grievances against their brethren asking, nay, demanding, that the Church speak with the voice of authority and insist that the grievances be done

away and the disputes settled according to the views of the appellant. Because the Church claims to be the leader of humanity and the director of its life and thought, the demand is made that it assume the position of judge and divider. One of the principal counts in the present indictment against the Church is that it does not do the very thing which its Founder, not once only but many times, refused to do. Because it will not engage directly in the disputes of men, because it will not attempt to interpose with all the weight of its authority to settle to the advantage of one side or the other the differences which divide them, they cry out against it in their disappointment as self-convicted of superannuated incompetence. This disposition to be impatient of an apparent indifference is not greatly to be wondered at, nor is it to be contemptuously spurned by the friends of the Church as hasty and superficial. That it is both hasty and superficial is the fact, but it is far wiser and juster to accept haste and superficiality as facts, deal with them kindly and justly, and set them right if possible, than to ignore or denounce them and so widen the original breach past healing. It is both natural and reasonable that a man who has a grievance should appeal to the leader of men for redress, that he should have very definite ideas as to the form that redress should take, and that he should be both disappointed and angry when he finds that form of redress denied him.

Much of this feeling of disappointment and anger marks the relation of the leaders in the labor movement to the Church. The most burning of present burning social questions is what is rather loosely

termed the "labor question." It is the same old trouble which the man brought to Jesus. The man who earns his bread by the labor of his hands feels that his brother has possessed himself unjustly, perhaps violently, of the family estate and refuses to make equitable division of it. He feels that his lawful rights are granted only most grudgingly if at all. Are we to blame him if his voice is not always as smooth and his temper as sweet as we would like them to be? He hears the Church preach of love, of justice, of brotherhood. He turns to it and repeats in terms the old demand, "Speak to my brother that he divide the inheritance with me." He desires that his demand shall be made, and made in his own way, upon his brother through the lips of their common mother. He is so fully convinced of the righteousness and the justice of his own cause that he cannot see how a righteous and just Church can hesitate to commit itself fully to that cause. It seems to him that every pulpit should ring with the laborer's demands and thunder with righteous indignation at their refusal. It seems to him that the Church and the Union ought to work side by side on the same platform. If the Church will not take that position, then for him it has no message, to him it seems to have no mission to the men of to-day. There are few men prominent in labor agitation who feel that the Church or its teachings have any vital interest for them. Many are utterly indifferent to it, some contemptuously characterize it as a "rich man's club," a few are positively hostile to it and labor for its overthrow, regarding it as a positive and important obstacle to their success.

These more positive conditions of opposition are more common in other countries than in this, but even here it is very commonly said, and apparently not without foundation in truth, that the Church is losing its hold on the men of the laboring classes, because they cannot see its use to them. On the other hand, the other brother, the employer of labor, whose interests are so often and so wrongly supposed to be antagonistic to those of the laborer, feels sometimes as if he would like to ask the Church to speak to his brother to cease his importunate demands and content himself with the portion of goods that is his already. At most he is likely to stand very firm in the opinion that these things are entirely outside the proper ken of Church and clergy. He goes to Church to have his soul cared for, his business he will care for himself. Let the Church and the clergy take care of the souls of the workmen and give them and their children food and medicine and blankets if they please, but their political, social and industrial relations are matters to be left to others for settlement. Hands off there! is the cry, or, if you must interfere, interfere to prevent the disorders which are so hurtful and so annoying.

Certain questions present themselves at once. Ought the Church to take sides, definitely and as an organization, in this dispute? Jesus did not, indeed, but the times have changed and duties sometimes change with them. Perhaps the justice of the case may be made clearly to appear all on one side. May not changed conditions properly cause a change of policy? Should the answer to the first question be

determined by policy? Should the fear of losing support, or the higher consideration of possible loss of influence, decide the matter on considerations of apparent expediency, or is there some higher and deeper principle to be invoked? If the Church steadily refuses to be judge and divider, is the inference either just or necessary that it has no message for the disputants, or for either of them? Does the refusal to enter directly the arena of strife carry the confession or the implication that the Church has nothing to say as to the outcome, and no help for the combatants? If that be the case, and the Church has no word for this need, then the ministry of Jesus must be adjudged a failure. There must have been at least one man in sore need of help for whom he had no message, and if there was a single man for whom, in any possible need, Jesus had no message and no help, then he was not he that should come and we must look for another. If there be any human question or human need which is beyond solution or relief by the Church of Christ the contention of the positivist is true, the Church has outlived its usefulness and humanity must find another leader. The statement of this alternative in its barest form is neither impiety nor infidelity. There is no unfaith so dangerous as that which dares not put the Church and its message to the most searching tests. The dangerous infidel is not he who tries all things, but he who has not enough faith in his religion to put it on trial. The Church can afford to face and to court the strictest inquiry. It cannot afford to deny any inquiry or to denounce any honest inquirer.

Before we can properly discuss the relations of the

Church to the labor question, or to any question, we must get some clear conception of the question itself, its nature and its origin. This term, the "labor question," has been used more or less loosely to cover almost all class antagonism. The labor question, as it is often presented, is a question of many more or less unsatisfactory social relations, some industrial and some political. It is partly a natural question arising out of positive wrong and injustice in social relations, and partly an artificial question raised by the assiduous efforts of interested individuals. If we reduce it to its lowest terms, we shall find no great difficulty in getting at its nature and origin. We may begin by striking out agitation which is the result of individual political ambition and reckless or wicked demagoguery. Unfortunately, these are very frequent causes of disturbances which are falsely called labor agitations. There are many men who aspire to gain by devious roads the power and place which they could never reach legitimately. They are quick to see the political strength of mere numbers, adroit to play upon every human weakness, unscrupulous in the exciting of passion and the sowing of discord. These men, in the name of the interests of humanity and the rights of classes, keep up an agitation which is purely selfish in its ends and has no real relation whatever to the questions at issue between the laborer and his employers. Like the stormy petrel they love the tempest, and they love it because they see chance for good fishing in the troubled waters. Many fancied grievances, many deep-rooted prejudices, many revengeful desires which delay the needed settlement of open questions are largely trace-

able to the pernicious activity of such people. There is, again, much agitation sheltered behind the honest name of labor that is really only criminal lawlessness. All labor movements partake more or less of the nature of protests against existing laws, institutions, or customs. Those men to whom all law is irksome and hateful, who regard the restraints of civilized society as other criminals regard the sheriff and the judge, eagerly foist themselves and their evil aims on such protests, hoping, no doubt, to inflame the protestants against all laws and all institutions and to make the righting of one wrong the entering-place of the wedge that shall rive asunder all law and all social restraints. There are a few Anarchists who are honest but mistaken enthusiasts, there are some who are innocent but misled, but there are vastly more who are simply criminal. Their hands are against the law because they hate it and fear it. They would shatter society in order that they may live in the unrestrained brutality of the savage. Whenever and wherever there is industrial unrest or discontent, these men make their appearance. Only too often, as recent experience proves, it is they who get up the labor demonstrations; they who lead the processions of the unemployed; they who address the meetings of the out-of-works, while the real laborer bears his troubles in patient silence.

There is much agitation of so-called labor questions which is neither aimed at the redress of actual wrongs nor based on real injustice of conditions. It is simply the clamor of those who are not satisfied because their means will not permit unlimited self-indulgence and because they feel as oppressive the weight of the benef-

icent natural law of labor. They would like to have means to satisfy not merely their needs but their desires. It seems to them that if they had the means which they see in the possession of others they could do so, and straightway they perceive an injustice and an oppression. They forget that with increasing means come always increasing desires and that the demon of self-indulgence, when once unchained, is absolutely insatiable. They forget also that a man's desires are no just measure of his rights. We should all, perhaps, like to live without the necessity of labor, and it is always a pleasant thing to most men to get something for nothing. But the agitation which simply aims to bring about such results as these; to shorten labor while lengthening wages; to take from one class while giving to another; to provide that a man shall receive much from society while rendering back to it little or nothing, — that is certainly neither the righting of wrongs nor the asserting of rights.

Let it not be for an instant supposed that there is the slightest intention to accuse the true labor movement or its leaders of such motives or of such practices. These are the things which have falsely and impudently attached themselves to the labor movement. These are the things which deserve the impartial condemnation of all good men, the barnacles that have fouled a good cause. But after all the demagoguery and all the criminality and all the self-indulgence and all the laziness and all the other things that are false and mean have been stripped off, there still remains a true labor question. All over the world, and as the Church is world-wide so the view taken of these great ques-

tions should be world-wide, there is a real grievance, a real injustice in the distribution of the common heritage of humanity. In many countries there are class distinctions imbedded in custom and sanctioned by law which are unjust and oppressive in the extreme. Certain privileges are reserved for certain classes and the laborer, who really pays for everything, is rigorously confined to his fixed place. Classes have monopolized everything of value, from land and other means of production to social and educational privileges. Social and industrial conditions which are the heritage of an ignorant, selfish and violent past are often so framed as to oppress one class and favor another. It would seem sometimes as though the feudal law of primogeniture had been impressed on the relations of the whole family of mankind, the eldest brother getting about everything, the younger ones little or nothing. Out of these injustices arise protests, struggle, bitterness, vindictiveness. One side feels that the conditions established through so many years are its rights and defends them with all the vigor of superior position, intelligence and opportunity. The other feels that these conditions are all wrong and attacks them with all the violence roused by a feeling of abuse and injustice. Each side is intent upon its own victory, and in the struggle the principles of justice are very liable to be lost sight of. The average labor reformer promises himself nothing less than a complete reversal of the existing conditions. For generations Dives has sat at the table and Lazarus lain at the gate. He means that Lazarus shall mount into the seat of Dives and Dives sit among the dogs. What

he desires is not so much the abolition of class distinctions as the supremacy of his own class. He has come to regard the capitalist class as his natural and hereditary enemies and to regard their abasement as the end and object of his life. On the other hand, the class which has social preponderance everywhere and in so many places still retains control of the law-making and law-executing powers is bent upon maintaining that supremacy at any and every cost.

It is very probable that many, perhaps most, people would be inclined, at least at first, to dissent from the estimates here presented. According as their own sympathies were inclined, they would probably regard them as unjust to either one side or the other. But it is to be remembered that strife is not pleasant and that it is not a developer of the finer feelings even among those who fight in a righteous cause. The existence of an original injustice is freely admitted. To that degree, as concerns the original question, the labor reformer is in the right. He is all the more in the right because that injustice was originally the work of a more powerful and more intelligent class and the present representatives of that class are not as ready as they should be either to acknowledge or to redress the original injury. But in its prosecution the quarrel arising out of this injustice has been marked, like all quarrels, by violence and injustice on both sides, and the aroused passions of the disputants, as always, have far outrun the original matters in dispute. As might be expected, the greater violence has been shown by the attack. The circumstances make that inevitable. Stone walls are not to be battered

down with snowballs. Generations of social and political inferiority do not cultivate the finest delicacy of feeling or develop the highest polish of manner. Neither the violences nor the extravagances of labor agitations ought to be judged too harshly, though they sometimes have to be dealt with sternly. We rejoice in the French Revolution and we recognize its fundamental justice, though we shudder at the Terror and applaud Napoleon's stern cannonading of the Parisian mob. On the other hand, this violence of attack has often been met by a stolid and exasperating selfishness and sometimes by a cold and indifferent tyranny which are utterly indefensible. In only too many cases the welfare of human beings has been counted as the small dust of the balance when profits were in danger. This tyranny has been none the less real and none the less iniquitous because it has been conducted without resort to actual violence and under color of the forms of law.

A study of the conditions and history of the contention shows that it was born in greed and has been nourished by selfishness and hate. The rich and powerful in the old days seized and kept the heritage of the whole family. They claimed such privileges as they desired for their own selfish gratification, guaranteed them by laws of their own making, and defended them with all the resources of their usurped position. The others, seeking originally only to recover that which had been taken away from them, have been led by their own selfish desires to seek to possess themselves of everything. No settlement is acceptable to them which is not wholly in their favor; no attitude

of spectator or critic is tolerated except it be one of unswerving support of their side. No matter how true or really helpful a friend of labor reform such a person may be, he is denounced and abused by the labor leaders if he refuse to follow them to all the lengths they have gone or purpose to go. Does this statement appear harsh? How many promising attempts at co-operation have been wrecked on this rock of selfishness! Profit-sharing is well enough, but loss-sharing is another matter. As long as there is extra money in the process, all goes well; when there are losses, and reductions come, then there is trouble. The practical demand of the Union generally is that the employer shall take all the risk of loss and give the employé all the advantage of profit. The Unions demand that their members shall receive the highest current rates of wages and shall be given precedence over all others in securing employment, but how many Unions stand ready to guarantee that the service rendered by their members shall always be the best in the market, and so preferable to that of outsiders? With what face, then, can the Unions claim the countenance and support of an institution which stands for absolute equity in the relations between man and man, while refusing or neglecting to do away with this essential injustice in their own dealings? How many times has it been shown that the man who comes up from the ranks is the hardest task-master when once he gets into the seat of authority! The tyranny of capital has often been harsh and grinding. It has driven hard bargains and enforced its own chosen conditions upon the laborer. Its shortcomings are neither to be denied

nor condoned. But capital has never yet exercised a tyranny so selfish, so unjust, or so ferocious as that which the Trades-Unions have again and again exercised when they have been in condition to enforce their demands. Trades-unionism, fighting in the name of the emancipation of labor, draws around itself the circle of its own selfish appropriation of advantages, and denies to other than its members the right either to work or to join the Union. It forbids the apprentice system, shuts out recruits from its own ranks, forbids the employment of non-union men, fixes hours and wages to suit itself, and then calmly tells the laborers outside its own body that they may go and starve for all it cares. These things are patent to everybody, and in the face of them shall we say that this selfish attempt to appropriate advantage and opportunity is morally any better defensible than the more ancient abuses of similar appropriations by another class?

To the impartial observer of such a contest one thing at least must be clearly evident. It can never be settled by the victory of one side over the other. It can only be settled by some process that shall penetrate deeper than that. If Trades-unionism could triumph everywhere to-day, the old quarrel would still remain in a new form. The old injustices would be there, the old hates would remain, the old struggle would sooner or later break out again. The injustices of class rule are not to be remedied by the substitution of one class for another. The Church is called upon in the name of justice to interfere and settle the quarrel in the interest of the side originally oppressed. It is

hardly probable that its intervention could ever be made decisive, but let us concede, so as to allow the case against it its greatest possible weight, that it would be so. The Church is censured because it refuses so to interfere. Its interference would not work justice, nor would it really settle the controversy. It would only give victory to one party, and such a victory, in the nature of things, could only be temporary. The burden of injustice shifted, the cry of the oppressed for justice would rise once more to the ears of the Church. The old question would be reopened and further attempts to settle it would have to be given up, or the Church must pose as a shifting make-weight in a perpetual see-saw. If the Church were to take the position demanded, identify itself with the cause of organized labor, and so secure the victory of that cause, it would only make confusion worse confounded. A Church that was a laborer's union would be as unjust, as evil, as productive of mischief, as one that was a rich man's club.

The business of the Church with the labor question is higher than partisanship, and any descent to partisanship would inevitably destroy its power for good as regards the final settlement. The Church has work of help, instruction and admonition to be done equally with both the capitalist and the laborer. The key to the whole problem lies in the one word "character." Faults of human character originated it, faults of human character have made the errors which have disfigured and obstructed the methods so far used for its solution, and only by the removal of those faults can it be finally solved. No method that has yet been

suggested outside the methods of the Church has promised much for final success, because none have been searching enough. Probably the wisest word that has yet been spoken on the subject of labor troubles and the relief possible under existing social conditions, is the "Report of the Royal Commission on Strikes in New South Wales," made public in the year 1891. The Commission was composed equally of representatives of labor and of employers of labor, worked for six months, examined a great number of witnesses, studied extensively the legislation of the world on the subject and the large literature bearing upon it, and finally presented a report, every section of which received the unanimous endorsement of the Commission. The remedy they propose, to which further reference will be made later, seems both wise and Christian, at least in principle, but they themselves do not claim that it can reach the most important cause of disagreement or settle troubles rising out of it. The disagreements that arise over pay, hours, privileges, etc., are comparatively simple, but when the question is between the Union, with its claims for official recognition and its large, self-assumed authority, on the one side and the right of free contract on the other, a condition is presented before which even this strong, intelligent, and representative Commission folds its hands in despair. It can only hope that the softening influences of its remedy in cases where it can be applied will so moderate antagonisms and dissolve prejudices that these contests may become less frequent and less bitter. In other words, it hopes to mitigate them indirectly through the incidental improvement of character.

All sorts of expedients have been proposed having to do with social forms and with the environment of the individual. The ingenuity of man has been exhausted in efforts to create Utopias where the conditions of life should be such as to do away with all friction and avoid all injustice. They all fail because they do not take sufficient account of that personality which is the determining factor in all human relations. When men have become righteous, their relations will become just and equitable, but not before that. As long as men continue to be self-seeking, swayed by passions and led by ambitions, lovers of self rather than of God, neighbor and righteousness, it will be absolutely impossible to devise any state of society in which there shall not be frictions and quarrels, hates and injustices. One of the oldest, most persistent, and most mischievous of human errors is the notion that the righteousness of men and the purity of society can be brought about by altering the external conditions of life. There can be no doubt that there is reaction here as well as action. The prevailing conditions of a given time or place may be very unfavorable to righteousness and so may affect individuals unfavorably, but, after all, a careful, comprehensive, and intelligent study of the facts must make it evident that the one potent agency in all human affairs is personality. The conditions of a given time or place are the manifestation and expression of the personality there prevalent. If widely different conditions are imposed upon an unchanged personality, they will be evaded, broken, defied. In some way or another the personality that is there will manage to

assert itself and to assert itself effectually. If, on the other hand, that personality can be changed, its manifestations must come to agree with its changed nature. It is the old parable of the tree and its fruit. The old Hebrew poet was wise in judgment and keen beyond his age in insight when he prayed Jehovah to give him a new, clean heart. The sources of life once purified, he had no fears for the stream that should flow thence. The modern social reformer, his head full of theories, his heart full of appetites, passions and desires, busies himself with the conditions that surround life. Christ, the greatest social reformer the world has ever seen, to whose teachings and influence we owe all that is really and permanently valuable in the nineteenth century civilization, did not identify himself directly with any of the existing movements to change the conditions of life, nor did he set on foot any new movements of such character, but he bent his energies to the betterment of life itself. Which is the wiser? Let history answer. Who has done the more for the betterment of the every-day conditions of human life, the Platos, the Mores and the Bellamys, or the Nazarene?

The Church cannot solve the labor question by championing one of the parties to it, but the labor question can never be solved except by the aid of just the principles which the Church exists to teach and defend. It is the business of the Christian Church to develop manhood, and exactly as manhood is developed among men will those abuses which arise from defective manhood disappear. If any organization or instrumentality can make better manhood than Chris-

tianity can make, that organization or instrumentality must supersede the Church. Till such organization or instrumentality can be found, the key to the labor problem and to all the problems that vex the minds and burden the hearts of men lies in the hands of the Church. In spite of all extravagances and all mistakes, the labor reformer is at heart seeking the righting of wrongs, the elevating of men, the betterment of life. He is seeking these things with much admixture of meaner elements and with many ineffectual gropings after the best way, but he is seeking them all the same. The Church is seeking the same things with the additional advantage of seeking them along the ways where only they may be found, the ways that lie through the uplifting of human character. Here, as elsewhere, it is true, as Jesus told the men of his day and generation, that the kingdom of God is within you. The rehabilitation of labor and the securing of right relations between the social and economic classes, the industrial kingdom of God, cometh not with observation. It is in the mind and heart of the individual, and nowhere else. Society can never be reorganized for the better, nor can its relations be ever permanently equitably adjusted till that reorganization and readjustment are made on the basis of personal and individual righteousness.

What, then, should be the attitude of the Church as an organization toward the labor question as it exists to-day? In the first place, it should be an attitude of interest. The Church should never forget that there is no human interest that is alien to it, no human need that it cannot help, no human problem that does not

concern it. It can hardly be denied that the attitude of the Church has been only too often such as to lend color to the charge that it did not interest itself with the present needs and present problems of humanity. It has devoted itself so exclusively to the task of saving single souls from what it considered a lost world that it has lost sight of other problems in what seemed to it the transcendent importance of that. Certainly man can have no higher interests than his spiritual ones, and yet it is possible for him to take such views of them and of their relations to his whole life that his pursuit of them shall not bring him the true spiritual development which he needs. It is as true in the things of the spirit as in any other that he that seeketh his life is in danger of loss of it if his seeking is done in any narrow or selfish way. It is a very bad thing when the Church becomes worldly. It is equally bad when it becomes other-worldly. The Church ought to view and prosecute its spiritual work as affording the key to the solution of the problems of life, and it should be diligent in the application of that key. According to Christ's commission to his Apostles there is binding and loosing to be done on earth as well as in heaven.

There is a great deal of preaching which fails of its proper effect upon the community because, wilfully or otherwise, it ignores the questions which are pressing on the minds of men. It would probably be possible to find a great many churches which one might attend for a long period without ever learning from anything that was heard there that there is a labor question which sometimes seems to threaten the disruption of

society, that there are educational questions which cause trouble and embarrassment to many communities, or that there are any questions which may properly engage the minds of Christian men and women except questions as to the interpretation of proof texts and application of creed formulas. There can be little doubt that the preaching which refuses or neglects to take any account of the questions which fill human thought and trouble human action is fully as bad as that which treats such questions with unwise partisanship. If the business of the Church is to make itself instrumental in the bringing in of God's kingdom on earth so that his will shall be done here as it is in heaven, it must make it its business to apply the gospel constantly, persistently, and courageously to these pressing problems of the time that now is. It is proper that the Church should interest itself in these things and that the ministry should strive to influence the public in regard to them. The minister should study these problems, he should strive to stir his people to intelligent interest in them, and he should exercise whatever power of leadership he may possess in the effort to help forward their settlement in accordance with those fundamental principles of right action which are to be found in the gospel and which alone can guide to a settlement that shall be final. This is not to say that the pulpit should be allowed to occupy itself solely with the sociological side of the work of the Church. It is not to be forgotten that the office of the Church is very large and that the wants of humanity are very varied. There are social wrongs to be righted, social inequalities to be abolished, social

problems to be solved. But there are also struggling human souls bending beneath the burden of their own individual troubles to be helped, encouraged and comforted. There are doubts to be resolved, regrets to be softened, tears to be dried. There are hardened souls to be touched, despairing souls to be stirred to new life, dead souls to be quickened. There are ideals which must be kept distinct, aspirations which must be encouraged, and inspirations which must not be allowed to fade. All these things must be done, must find their places in the work of the Church and its ministry. All these things will help us remember the great truth that the Church is not and must not be allowed to become merely a great social club. It must never be forgotten that the Church is a religious institution and that its work is a religious work. To secularize it is to destroy it. To consent to its own secularization would be suicide. Its purposes are not to be accomplished by giving up its distinctive character and stepping down to lower levels, but by maintaining its own place and raising other things to the same high level. When we say that we would largely efface the distinctions between the sacred and the secular, we do not mean that we would do it by levelling down, but by levelling up. The business of the Church with secular life is to make it sacred, or perhaps it would be more exact to say to show that it is sacred. So with regard to the specific problem now under discussion, the interest of the Church in the labor question can be best shown and its contribution to its settlement best made by recognizing its existence and its right to our attention and by showing

the bearing of the Christian principles upon its very essence.

We open thus a large field. Let us see by a few examples how it may be worked. In the first place, the Church should stand for the nobility and holiness of the ministry of labor. This is very far from the dealing in commonplace that it might at first appear to be. It is true that we have heard about the equality of men, the foolishness of class distinctions, and even the nobility of labor till the phrases have become almost meaningless in our ears, and yet it may be that we have something still to learn even here. There is room for more than a suspicion that we have not yet got very far beyond the idea that "a man's a man for a' that and a' that," the idea, that is, that there is a fundamental equality that should be respected in spite of the fact that the positions and occupations of some men are noble and the positions and occupations of other men are ignoble. We seem to have the idea that the man who is engaged in those occupations that are technically called labor is noble in spite of his work. Would we not do better, should we not be nearer the teaching of the gospel, if we took the ground not merely that the work has nothing to do with the matter of human nobility, but that very work itself, if well and faithfully done, no matter how humble its character, is the man's highest patent of nobility? Work, manual and even menial though it be, is itself ennobling. The teaching of Jesus and of the Apostles is perfectly definite upon this matter. Jesus said, "My Father worketh hitherto and I work;" he said that "the Son of Man came not to be ministered

unto but to minister;" he said that he that would become great among the Apostles should become as a servant. The Apostles constantly preached the gospel of service. They spoke of our Lord as having taken the form and office of a servant, and it is worthy of note that the terms used of him and by him are those which denote the humblest forms of service. They insisted constantly that all work is God's work, that all workers should work as if for him, and that all service is equally honorable and equally indispensable. The early Church embraced on terms of absolute equality the slave and his master, the bond-servant of the humblest citizen and the noble of the imperial household. This equality was not based on the notion of an underlying essential nobility which must be recognized, but rather on that of the inherent sanctity of the ministry of labor.

As long as the Church held close to the teaching and the example of the Apostles that idea remained, but with rapid growth came the influx of worldly thought and that idea, like many others, lost its depth and power and freshness. And now we have the evil work of centuries to undo. The man of high station needs to learn that his more humble brother's occupation is not a gulf between them which his generous appreciation of human worth should magnanimously ignore, but that that occupation is every whit as necessary and every whit as lofty in its purposes as his own. It is true that some must lead and some must follow; as it was said in the old time, all the members have not the same office, but it is equally true that the leading would be in vain without the following,

the members depend upon each other for their usefulness. To be head of a great business, governor of a state, president of a college, is a high station. The welfare and the advancement of the community depend in large measure upon such men and their labors. To be stoker on an ocean steamer, digger in a sewer-trench, porter in a store, is a low position as the world counts such things, and yet the stoking of the boilers, the digging of the trenches, and the carrying of the burdens must be done, and the stoppage of them would paralyze society as quickly as the cessation of these higher activities. We do not always realize how dependent we are upon certain services, because it is almost always a very easy matter to find people who can render them, but the dependence is there all the same. All these things are parts, and indispensable parts, of the divine plan of the universe. The evil notions of centuries of wrong thinking are not confined to the minds of the richer classes merely. The laborer, even while he is loudest in the assertion of his own equality, only too often feels in the depths of his heart a sense of inequality which embitters thought and speech and action. The glitter of gold and the roll of carriage wheels are bright to his eyes and loud in his ears. He does his work under protest, not estimating it at its true value. He has been told so long that work is inferior to idleness that he has come to believe it, even though he may fight bitterly against owning his conviction even to himself, and in too many cases the result is discontent, envy and antagonism. The man who really feels himself the peer of his fellows, whatever be his place or occupation, does

not often go about proclaiming the fact or arguing the question. He assumes it once for all, and the matter needs no further discussion. We all need clearer and truer views of the nobility of work, of the sacredness of the ministry of service. We are all members one of another, and we all serve each other or our lives are useless. The valuable member of the community is he who serves it, whether by hand or by brain does not greatly signify. The useless parasites on the body politic are the men who do nothing to serve it; whether they are beer-soaked tramps or the idle sons of rich men living selfishly on money which they did not earn does not greatly signify.

The Church can not only do an inestimable service by teaching the true nobility of labor, but it can do another great service by bringing the different social classes to better knowledge of each other and closer acquaintance with each other. In the days of old in nearly or quite all the languages of the earth, the words for stranger and enemy were identical. The fact covers an important psychological truth. The great source of enmity is unfamiliarity. As long as men were strange to each other in appearance, in language, and in manners, they repelled and irritated each other. As they came to know each other better and to become familiar with each other's peculiarities so that the strangeness of them ceased to be unpleasant or ridiculous, the hostility ceased. Class antagonisms are largely the result of the same conditions. It is a familiar old saying that half the world does not know how the other half lives. As classes have been developed in human society, the members of each class

have drawn away from those of other classes and great gulfs of ignorance, prejudice and hostility have opened between them. They misconceive each other's thoughts, ways and purposes. They misunderstand each other in every imaginable way. Their differences and disputes arise largely from these misunderstandings. The Church can do much to settle these disputes by acting not as an arbitrator, but as a mediator and conciliator. Its mission is not to divide the inheritance according either to its own ideas or those of one or the other of the claimants, but to bring the claimants into such knowledge and friendship of each other that they can themselves agree upon a division.

The "Report of the Royal Commission on Strikes in New South Wales," already referred to, very acutely remarks that the remedy for labor disputes is not arbitration, but conciliation. It proposes, as the Government's contribution to the settlement and prevention of these difficulties, a Board of Conciliation, which is also to act as a Board of Arbitration, though only in desperate cases. It remarks that experience shows that a great many labor troubles grow out of ignorance, mutual misunderstanding, unfounded suspicions, and exaggerated alarms. The Union does not trust the employer, and the employer suspects the Union and resents its apparent fondness for interference. The employed do not always understand the conditions of business, and consider changes which seem necessary to the employer as violent invasions of their rights. All these things may be gotten over if the two parties can be induced to get together and talk the matter over. The great miners' strike in

England has just been settled in that manner through the friendly offices of Lord Rosebery. He simply got the representatives of the interests concerned to meet at his house and talk the matter over in a quiet and friendly way, and the result was an agreement that was satisfactory to all concerned. The presence of a third party, intelligent upon the points in question, is of the greatest help in mitigating asperities of discussion and in giving both parties a chance to see how their claims and arguments strike impartial outsiders. If the parties cannot agree after full and free discussion, then, and not till then, is the time for arbitration. Arbitration is of the nature of judgment. It must imply either victory, defeat or compromise. The award is almost inevitably unsatisfactory to one party, and is very liable to be unsatisfactory to both. The award is very liable to settle the case only for a little while. The sting of defeat or the disappointment of only partial victory remains behind. The justice of the award is questioned, the impartiality of the arbitrator is called in question, and a whole train of new difficulties is started. Voluntary submission of disputes to arbitration is difficult to secure, and there are very grave difficulties in the way of compulsory arbitration. It has never yet been shown how the award of an arbitrator in a labor dispute could possibly be enforced by law or by constraint. A corporation can be coerced to a certain extent, because it is a very solid and tangible thing and easily reached by legal processes. A Union, or the collective body of the employés of a corporation, is a very different thing and very much less tangible. Moreover, you

cannot compel a man to work beyond the term of his legal notice if the award is unsatisfactory to the laborers, and you cannot compel a capitalist to continue in business if the award is unsatisfactory to him. These difficulties do not apply to conciliation. The agreements effected by it do not appeal to the passions, because they do not imply either victory or defeat. They cannot be questioned by the parties, because they are their own work. They are likely to be permanent, because they are intelligent and voluntary. This is the wise and the Christian way of settling labor disputes. Its Christianity is not open to question. Its wisdom has been approved by wide and long experience, and is accepted by the wisest leaders of labor as well as by the representatives of the employers of labor. The Church can do much to secure its general adoption by educating the classes into better appreciation of each other, by urging them to forestall, as well as settle, disputes by the habit of friendly intercourse, by urging the principle of conciliation upon the attention of all classes, and by the offer of its friendly offices as the medium of conciliation in case of dispute.[1] It would have been very unwise for the English Government to interfere and force a settlement of the miners' strike, even by compulsory arbitration. It was wise and proper for an English Cabinet Minister to offer his friendly services as the medium of conciliation. It would be very unwise for the Church to enter the arena of labor troubles

[1] Since the above was written a great strike in the woollen mills at Olneyville, R.I., has been settled by the Catholic clergy of the place, who offered their services as a medium of conciliation.

as the champion of either side, but it is entirely proper and eminently wise and desirable that it should tender its good offices as the medium of conciliation in the case of any kind of dispute. The Church of Christ ought not to forget the special blessing its Founder pronounced upon the peace-makers.

Finally, the Church should preach and teach personal righteousness. It should preach it as the condition of salvation and as the corner-stone of society as well. It should preach it as the one sole and sufficient answer to the problems of personal life and the problems of social life also. It is quite true that a man needs to have sound and true thoughts. It is true that his ideas need expanding, his views need rectifying, his thoughts need purifying. But it is true also that after we have passed the few great fundamentals we need to turn to other things. If a man love his God with all his heart and soul, it does not greatly signify whether he conceive of that God as a simple unit or as a tri-unit. If a man love his neighbor as himself, or, better, as Jesus loved his neighbors, it does not greatly signify whether he regard that neighbor as the fallen son of Adam or as in the process of development from ignorant and barbaric innocence into tried and proven virtue. There are certain truths which man must know and the Church must constantly repeat, but beyond these her teaching should be of life, and even these should never be held and taught as abstractions but always with a view to their results on life, and their interpretation in life. The Church must insist that men shall hate the evil and cling to the good, and that the utmost compliance with form

and ceremony and the utmost benevolence with ill-gotten gains will never atone for injustice or lies, lust or greed. No man who shows any of these in any of the relations of life is a true member of the Church of Christ. The Church exists to drive these abuses out of the world and out of the minds and hearts of men, and it can neither tolerate nor condone their existence in the lives of its own children. The importance of this preaching of righteousness in the daily life and constant insistence upon its practice cannot be overestimated. That way lies the building up of conditions of life and society which shall abolish the abuses that have their roots in personal unrighteousness.

When the employer has become a lover of justice and equity, considerate and helpful in his thought of others, scorning to take advantage of any man's ignorance or necessity, he will see to it that as far as lies in his power his relations with those he employs shall be right. He will realize the nobility and high responsibility of the mission to which he has been called. He will neither overreach nor oppress, not because of the restraint of the law or through fear of the Union, but because of the righteousness of his own nature. When the employed has learned to control his passions, to seek only his rights, to recognize to the full the rights of others, to square his conduct by the rules of Christianity rather than by the dictates of passion, he will be ready to make his side of the relation fair and just, not under compulsion of human law, but under the gentle constraint of the divine law of love. Both sides have much to learn, both have much advance to

make in manhood, and as they so learn and so advance the question which divides them melts into air. By teaching and leading, encouraging and inspiring, the Church must make its principal contribution to the settlement.

It is very probable that the positions here taken would, if generally proclaimed, meet with wide dissent. The statement that a question so vexed and so inveterate, so filled and surrounded by passion and prejudice, could be settled in any other way than by force or authority, least of all by the simple process of the Christianizing of individuals, would strike many as the gospel struck the ancient world; to some it would be a stumbling-block and to others foolishness. And yet there are abundant signs, if men would only stop to look at them, that the positions taken are sound. The relations of men have always depended more on the men themselves than on the political and social systems under which they have lived. Domestic slavery is unquestionably the most abominable form of industrial relations ever devised, and yet in cases where the property of good men the condition of the Southern negro was better than it has ever been in freedom, and better than that of the average of free laborers the world over. In cases where the employer and the employed have been alike honorable and Christian in character, their relations have been pleasant, and labor and compensation have been equally satisfactory to both in the entire absence of any controlling legislation. But when suspicion and grasping selfishness have filled the minds of either party, no laws have ever yet been sufficient to har-

monize their relations, nor is it probable that any ever will be. The great proposition of the sufficiency of Christian manhood is not yet properly recognized. We recognize it as sufficient for heaven, we do not recognize it as sufficient for earth. We have not yet adequately unified our thought upon these matters. Some of the unities we recognize, others we may have yet to learn. We have held, by implication at least, that some things must be settled in some ways and other things in other ways. Some things are final in some departments of life, others in other departments of life. When we have thought a little deeper, we shall see the underlying unities. Let the Church hold more firmly than it has yet held, teach more persistently than it has yet taught, the great truth that the one hope of humanity and the one promise of progress and the one possibility of solution of human problems lie in the betterment of humanity itself, and the time will come when the world at large will see it and act on it also. Education is good; law is good; prosperity is good; relief is good; all effort aimed at the lightening of human suffering, the restraint of human passion, or the betterment of the conditions of human life is good; but fundamental to them all is the great work of making pure and holy, as Christians say Christlike, the human unit. That is the work of the Church, and he who does it sincerely and devoutly is doing God's work and helping in the most effectual way his needy brother. When the Church has done its perfect work, there will be no labor question, and however much confidence men may place in other lines of effort, if they belittle the Church and its work

and refuse to trust the power of its ministrations, they are doing their best to obstruct the successful outcome of their own plans. When Jesus refused to divide the inheritance, he added a few words about the harmful power of covetousness which pointed the way to a final settlement of that, and all similar disputes more permanent, more just and more helpful than any he could have made by intervention. When the Church refuses to interfere to divide the inheritance between the warring classes of men, it, too, can render the help needful for the full, permanent and equitable settlement of the whole matter by pointing out the real cause of difference and the only way by which that cause can be removed.

VI.

THE CHURCH AND POLITICS.

One of the most fundamental ideas of the American political system is the entire and absolute separation of Church and State. Taught by the errors of the past, and in some cases by their own experiences, our ancestors incorporated the principle of entire religious liberty into their constitutional compact and their descendants cherish it to this day as one of the most precious items in that agreement. That every man shall be absolutely free to worship God as he pleases, or even not at all if he so please, subject, so long as he neither violates law nor outrages decency, to no interference save from the moral suasion of friends and neighbors and the general sympathy of the State with all religions, is regarded as an inalienable right of the individual. That the State should control the Church or the Church control the State are equally abhorrent to American minds. The State goes to the limit of its recognized powers when it protects men in the exercise of their religion and does its best, within its constitutionally imposed limitations, to guarantee them free opportunity for such exercise of religion. That Church

and State should be friendly, is generally admitted as desirable. That either should control the other in the slightest degree, is something that every true American is very much in earnest to prevent. Indeed, we go so far in this direction that we seem sometimes almost disposed to deny clergymen the ordinary political rights of American citizens. We hold that it is the duty as well as the right of an American citizen to interest himself and even exert himself in the political affairs of the country or of his neighborhood. If he has the ability to do so, he may address his fellow-citizens through the press or from the platform. If he has decided opinions on matters of public policy, we consider it his duty to express them, that his neighbors may have the advantage of whatever they may contain that is good and helpful. He may advocate the election of his favorite candidate, or he may be a candidate himself. But let a clergyman do these things, and he will be very soon and sharply reminded that the American public do not take kindly to political parsons. His course will be condemned as unbecoming; his parishioners will be annoyed; the public will look askance upon him; his power for usefulness will be greatly impaired. No doubt the instinct at the bottom of all this is sound enough, but it not infrequently becomes extravagant and even ridiculous in its expression. We are so much afraid of the bogie of religious domination in State affairs, that we are disposed to condemn the clergyman to the silence of the grave on political matters on pain of our severest displeasure.

Perhaps, however, it would not be entirely unjust to say that a good deal of the reluctance to have clergy-

men interest themselves in political affairs comes from a feeling on the part of the public that political affairs are not always conducted in ways fit for clerical participation, and a hesitancy on the part of some politicians to have their methods and practices submitted to the scrutiny of the clerical eye. They cannot help feeling that the clerical mind would not entirely approve their ways, and so they say that clergymen do not understand such things and would better keep away from them. It is not intended to say, or even to suggest, that politicians are consciously wicked, even when their methods seem most peculiar to the non-political eye. But, as an incident perhaps of the deep-lying conviction of the desirability of the entire separation of Church and State, there has grown up a separation of politics from other human interests. It has somehow come to be assumed that the world of politics is a world by itself, that its ways are not like the ways of others, that its ethics and morals are not to be judged by the ethics and morals of the Church, or even of the world at large, because the world of political life is a law unto itself and has its own code of ethics and morals separate from all others. We accept or condone in a man's political conduct many methods and practices which we should condemn unsparingly in his business or social life. A trade, a trick, a deception which we should consider dishonest and unmanly in private life often becomes brilliant tactics and claim for promotion on the field of political warfare. The proper and legitimate separateness of a man's private character and his political character is constantly being implicitly recognized in the state-

ments and estimates concerning public men which appear in the public prints. Indeed, it is not uncommon to find men whose political morality is of the very lowest posing as moral and even religious leaders in their communities. The name of McKane, the deposed boss of Gravesend, may be safely mentioned because he is now lying under sentence, and he, you will remember, has been for many years the superintendent of a large Sunday-school. He is one of many and, though perhaps there are few cases as extreme as his, the type is altogether too common. We are being taught to consider that certain private sins and vices do not disqualify for high public office, and we are being taught that we must judge the morals of politics by the standard of politics. In the great majority of cases this habit of judging political morality by its own peculiar standards is probably entirely innocent of any wrong intent. That standard has been accepted as right, just as the thievish Afghan or the licentious Turk accepts his standard as right, and there is no compunction of conscience attending the following of it. Only when somebody comes along who has not accepted that peculiar standard, he makes himself very disagreeable and his departure is most devoutly desired. It is not recognized that he is better, nor is there any disturbance of conscience arising from his protests, but his ignorance, and his lack of appreciation of distinctions considered very clear and very important are most annoying and most embarrassing. And so clergymen are constantly advised not to bother their heads about politics, because they do not and cannot understand them.

It can hardly be said that the political life of the country has thriven, at least on the moral side, in this region to which it has so largely banished itself. There are a good many people yet left who persist in judging politics and politicians by the old and sometimes unwelcome standards of the Decalogue and the Golden Rule. They feel that it is nonsense to say that things are commendable if done by a man in one capacity which would be disreputable if done by the same man in another capacity. They feel that it is impossible for a man to be a good man if he is bad in some relations, an honest one if dishonest in some relations, a pure one if impure in spots. And so, judging by the old standards, there is much that is highly objectionable in the conduct of politics and politicians, much that apparently stands in very sore need of some kind of regenerating and uplifting influence. Men of high public station have not hesitated to defend the corruption of voters, on the ground that the issues at stake warranted it. So much of the prosperity of the country, says A, is involved in the success of my party that so small a matter as the buying or scaring of a few hundred ignorant fellows who would not know enough to vote right if left to themselves, is not to be considered for an instant. The men who defend such practices are few indeed, but perhaps they are more to be respected than the many who indulge in them without defending them. The extent to which the corruption and intimidation of voters is carried is something frightful. Figures have been compiled within a few years showing a percentage of purchasable and generally purchased votes in some

of our oldest and most respectable communities so large that the true American ought not only to feel the hot blush of shame but the sharp twinge of fear. The discouraging part of it is that it is not easy to set the machinery of political parties in motion to put a stop to such practices, because no political manager knows how soon the exigencies of his own situation may move him to a lively appreciation of the advantages of making friends of the mammon of unrighteousness. He is as ready as any one can be to declare that it is subversive of the highest interests of a free state that there should be a purchasable contingent liable to be improperly induced to vote wrongly, but that there should be an accessible reserve capable of being induced to vote rightly at critical times may strike him as a very different matter indeed.

Indeed, we touch here the two great evils of politics, not merely in America, but in all free countries; the evil of corruption, and the evil of over-consideration of expediency. The corrupting influence cast over politics by the self-seeking of powerful, rich and unscrupulous interests has been painfully apparent for many years. More than one railroad has carried a State Legislature or two as a part of its property assets. More than one great combination of capital has kept such hold on the springs of political action as to shape that action for the crushing of rivals and the large advancement of its own interests. Every legislative body in the Union, from town councils to the Senate of the United States, has counted among its members persons who owed their seats there solely to their subserviency to some interest, corporation or trust. Such men, and

the powers that make and support them, are in politics for themselves only. They have absolutely no interest in national or even local affairs. They seek only the furtherance of their own interests. Most prominent among these evil interlopers, and by far the most mischievous of them all, is the liquor interest. Whatever may be individual opinion as to the best way of dealing with the curse and evil of intemperance, there is no serious dispute of the proposition that it is a curse and an evil. A large proportion of the liquor-dealers themselves recognize and deplore the evils of drunkenness. Whatever may be individual opinion as to the comparative merits of abstinence and moderate drinking, or as to the kind or amount of restriction that should be put on the supplying of liquor to the public, there is very large agreement, except on the part of the habitues of the lower class of saloons, as to the demoralizing influence of the liquor trade on politics. The saloon-keeper acquires a tremendous influence over many of his customers. He has the power to supply them with that which they have learned to desire above all things else. He is their creditor. In many cases he knows that concerning their records which makes them his slaves. Many a saloon-keeper counts his voters as he counts his barrels and his bottles. The primaries in the larger cities are not infrequently held in saloons, and the meetings of the inner circles who dictate and control the actions of the primaries are held there generally. From the highest to the lowest places in politics the influence of the saloon is felt, felt shamefully, felt disastrously, felt potently. And this influence is openly and pro-

fessedly used for selfish ends and selfish ends only. The saloon, its work and its influence, are coming to be hated more and more by all good men and women. Its blighting effect upon industry, the frightful tribute it levies annually upon young manhood and young womanhood, the endless and constantly swelling stream of anguish, pauperism, crime, insanity, disease and death that is rolling out of its open doors, are things not to be endured. Recognizing this popular estimate of itself, the liquor interest has united itself with the closest possible solidity of organization from one end of the country to the other. It has learned how to throw all its immense influence absolutely as a unit, and it defiantly declares that no candidate shall be elected and no law passed save with its consent and approval, if by any possible exercise of that influence it can prevent it. It believes that it holds the key to the situation. Unfortunately it begins to look as if other people thought so too. The only merit that it can claim is that of sincerity. Its representatives openly change sides politically and declare that they have thrown their weight into the balancing scale for the protection of their business. The trade organs issue their mandates and declare what candidates must be elected and what defeated for the protection of the business. They only stand neutral where is a satisfactory unanimity of intention to take proper care of them on the part of all the contending candidates.

The possibility of such widespread and successful selfish interference lies principally in the very great weight commonly given to considerations of expediency. Let us try to be entirely just here. The aver-

age party man is thoroughly and honestly convinced of the very great need that there is for the best interests of his country that his party should either come into power or remain in power. The principles which it has laid down in its formal utterances, or which its history has embodied in deeds, are very dear to his heart, and he feels that they point out the way and the only way to national prosperity. Add to this conviction the still more potent force of attachment to the party which has for years enlisted his enthusiasm and commanded his earnest efforts, a force which is a mere irrational sentiment, but, like all such sentiments, is more influential in determining the conduct of the average human being than the most carefully reasoned convictions, and you have a cohesive force that binds individuals to parties with bonds not to be broken save under the most extraordinary conditions. The individual will, therefore, generally follow his leader, though it may be sometimes with great inward dissatisfaction, because he is very honestly convinced that, in spite of all the things he would desire to have otherwise, that is the course that is demanded of him by the high interests of his country. He will not bolt the nominations, because that would mean the election of the candidates of the other party, and that would be making a bad matter a great deal worse, a misfortune for the occurrence of which he could not bring himself to be in any way responsible.

While the private is thus honestly and honorably, though possibly a trifle blindly, following the lead of his officers, the officers — and let us give them as much credit as possible for equal sincerity — are governed

largely in the mapping out of campaigns by the probabilities of the gain or loss of votes. Time was when some great principle was the thing, and the question was how that principle could be stated so clearly and pressed upon the minds and hearts of the people so strongly that they could be brought to accept it and support it. Now the value and importance of the party have come to seem the principal things, and the question is what careful statement of principle, what judicious selection of policy, can be devised which shall in the long run secure the party the greatest number of votes in the next election. If a class of citizens have strong opinions or desires, an attempt will be made to promise something in the way of meeting those opinions or desires, unless it can be made to appear that the votes gained in that way will be more than offset by those lost from others who have contrary notions and desires or will be more sensitive if their wishes are not met. If some powerful interest threatens the withdrawal of its influence and support in case certain things are done, those things are not very likely to be done. There is even a hesitation to attack comparatively unfriended abuses with any vigor because of the ever-present possibility that they may be some day turned to account. Who has not been edified by the declarations of all parties, lo, these many years, on the subject of Civil Service reform? Who has been very greatly edified by the performance of either of them? How large the promises of the party platforms! How incommensurate the common performance of the successful party! Only a few months ago the indignation of the whole country was

deeply stirred by certain performances at Washington. A minority of the Senate, taking advantage of rules of order which are the legacy of former times and far different conditions, blocked for a considerable time the progress of legislation which had manifestly a clear majority in its favor and was being most urgently demanded by a majority of the people of all parties. It really looked for a while as if the American principle of government by the majority, whether a correct principle or not, was to be set aside, and the power of absolute veto put into the hands of a very small minority. Indeed, the breaking of that particular deadlock did not settle the principle, and it still looks very much as if that un-American power were actually vested in the minority of the Senatorial body. The point of the whole matter is that while nobody on either side of the House except the obstructionists themselves enjoyed the situation, neither party was willing to commit itself to the task of removing the conditions which made the situation possible and capable of repetition at any time, because each party felt that the time might come when it might be very glad to avail itself of the power of obstruction. It was a cowardly and disreputable weapon, but a very convenient thing to have in one's boot-leg all the same.

Government by parties is apparently a necessary condition of national self-government, but it has certain serious and apparently inevitable drawbacks, arising largely from the difficulty which most men find in being patriots without being thick and thin party men. It is very difficult for the average man

to force himself into action in the interest of better politics at the apparent risk of the defeat of the party that is dear to him. This is not said as a criticism, but simply as a statement of the very evident fact of the case. Sometimes we find ourselves influenced by the cry, "Principles, not men!" and when nominations not fit to be made are put before the public, we are told that, after all, the personality of the public officer does not greatly matter in comparison with the great principles for which the party stands, and the one important thing is that those principles shall not suffer defeat. Again, some conspicuously strong man is nominated on an unsatisfactory platform, and the party is held together by the appeal to the voter's manifest duty to vote for the best man. These matters are carried into the pettiest details of local administration and into those matters which have no proper concern with party politics at all. The party must score everywhere for the maintenance of its prestige, and not one of its candidates, from the least even unto the greatest, should be sacrificed for anything short of a profitable trade. Municipal politics ought to have no connection, or at most a very loose one, with party politics. But the cities control much rich patronage, and the party contests over the possession of that patronage are fierce in the extreme. Attempts at municipal reform or at the denationalization of municipal politics are met and defeated again and again by adroit and unscrupulous appeal to this strong and abiding sentiment of party loyalty. We had a really laughable instance of it the other day in the local election of one of our larger cities. Twenty

thousand men, in round numbers, voted for a principle of municipal policy, and only six hundred could be found ready to couple with that perfectly sincere vote for a principle a vote for the only candidate who was nominated on the basis of that principle, or likely to act upon it with any energy if it had been accepted by the majority of the people.

Let us not make the fatal mistake of supposing that it has become the duty of good men to avoid politics, and leave them in the hands of those who have degraded and discredited them. We have all of us heard men of standing and influence in the community say that they could have nothing to do with politics consistently with self-respect. They not only abstain from participation themselves, but they do all that they can to discourage young men from participation. They speak of politicians as if a politician were necessarily a scamp, unfit for the society of decent people. They speak of these activities and interests which are so important as if they were things that could not be taken to heart without disgrace. They do their best to secure to the unfittest a monopoly of government, and then complain bitterly because things go badly. There is no doubt that there is much in politics that is bad and that sadly needs mending. But that does not alter the fact that a man's political duties and relations, especially in a free government, are among the most important that come to him. Duty is not to be done by dodging responsibility or by hiding behind bushes and asking if we are each other's keepers. The real problem here, and it is a real and a very important problem, is how can we proceed so as

to enlist the active interest of the best men in politics, so as to secure their services for the uplift and purification of that which is really a high and noble occupation, and so bring back political ethics to the level of ordinary ethics, revive a single standard of moral values, and place every man's political actions under the direct control of his highest convictions.

Let us try to see what contribution the Church can make that will give promise of helpfulness in the settlement of the problem. First let us dispose of two things which the Church is sometimes tempted to do, but never should do. Fortunately we can dispose of them very quickly, as the objection is not theoretical but practical, not argument but history. They have been tried sufficiently to warrant a conclusion from the record, and the record is one of failure. Government by ecclesiastics has been tried and has failed. The ecclesiastic is not a good statesman as a rule, especially if he be a member of a Church whose organization is very close. His very profession is narrowing from the confinement of its mental outlook to certain specific things. Even in these days, when the current views of the clergyman's place and duties have undergone such extreme modification, the greatest care is necessary in order that the clerical mind shall not become narrow and biassed. If that does happen, the fact that it is a strong and able mind only makes matters worse. It is not to be denied that there have been many great European statesmen in past times who have been in clerical orders, but it is to be remembered that that was in an age when the Church offered the only career that was open to talent simply,

and so attracted the very best and nearly all of the strongest men of the time. It is also to be remembered that their administrations, able and helpful as they were, must be judged by the needs and standards of their time. The administration of Richelieu would hardly pass muster in the days of Carnot and Gladstone. Government by clerical parties is no better. They are the most arbitrary and the most prejudiced of all parties, and they are physically and mentally incapacitated, by reason of the very depth of their laudable attachment to those things which they have learned to consider the paramount interests of humanity, from taking large and sound and true views of public policy. It is extremely desirable that religious conviction shall dominate in public affairs. It is extremely undesirable that denominational and sectarian convictions shall dominate in public affairs. There may be an uprising of the religious people of a community that shall go to the polls and destroy a party or abolish an abuse, but that is not the act of a clerical party. A clerical party can have no basis save in denominationalism.

It is always best in all discussions to be sure of your definitions and other premises. If parties have altogether different views as to the nature and objects of the things they are discussing, they are not very likely to come to intelligent or helpful decisions. What the Church can do for politics depends very largely on what we conceive as the purposes, respectively, of Church and State. We may assume that those who have followed these lectures need no further word in detail as to the proper aims and divine purposes of the Christian Church. We may perhaps pause profitably

a little over the other question. A good many people accept the great facts of the social universe, the Church, the State, the school, the mill, the store, the family, as simply matters of course. They exist; we are necessarily related to them; in many cases it is our duty to take part in their management. It is beginning to become clear that we cannot do this wisely and well unless we have looked into the basis of these things. We must know not simply *that* they are, but *why* they are. So thoughtful men are casting about to-day to find satisfactory answers to these questions. The old idea of the divine right of kings, and of the State as being simply the means for the aggrandizement of the particular royal family that God has graciously been pleased to set over it, still subsists in a few quarters, but is fast being driven from the minds that still retain it. Then there is that theory of the State that regards all government as a necessary and temporary evil, and considers that government the best that governs the least. That commerce and industry may be carried on successfully, that there may be some measurable security against internal disorders and foreign aggressions, political organizations are recognized as necessary. They should, however, according to this view, be only sufficiently strong and entrusted with only sufficient powers for the execution of these their proper functions. Another view of the purpose and functions of the State goes to the other extreme. Instead of entrusting to the State as little as possible, it entrusts to it as much as possible. It looks to it for the supply of all the needs of humanity, the righting of all wrongs, the abolition of all injus-

tices, the levelling of all inequalities. Men individually may go on much as they are, but the agency of the State, the collective body of men, is to do away not only with all artificial inequalities but even with those that arise from the natural inequalities in human character and equipment. The powers of the State are regarded as almost miraculous in their extent, and results are expected from its action which are absolutely ludicrous in their disregard of the natural and insurmountable limits upon political power.

After all has been said, can we define the purpose of the State better than to say that it is the incarnation of ideas in institutions? History seems to point clearly to some basis for nationality other than mere expediency. Nations cannot be made arbitrarily. They grow. Each one seems to have some particular mission, some contribution to make to the world's progress, some idea to incarnate in its institutions. The value of the contribution, the attractive power of the idea, determine largely the historic place of the nation. These national ideas are not mere theories, the notions of a few leaders as to what men should do and what think. Attempts to build national life on such bases fail without exception. The national ideas are a part of the national life, a factor in the life and character of the people. The national life is dominated by them, its institutions manifest them, they are the reason for the national existence. We are quite familiar with the thought of the special contributions that have been made to the life of the world by the great nations of the past. Every schoolboy has been taught that from the Phœnician we get the spirit of

commercial enterprise, from the Greek the development of the æsthetic nature, from the Roman the power of legal and social organization, and from the Hebrew the idea of the oneness of the divine energy. These nations existed that they might incarnate these ideas in their institutions and give them to the world. By so doing they made direct contribution to the advance of humanity, to the attainment of its higher, diviner life. St. Paul struck the very root of the whole matter when he said in his speech on Mars' Hill, "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they might seek after the Lord, if haply they might feel after him and find him." The nations, that is, are divinely appointed means whereby men are to be lifted to more elevated planes of life. The purpose of the nation is ethical and religious, in the highest, though not perhaps in the conventional sense, and not merely warlike, commercial or convenient. The administration of the political concerns of the people should be guided by the desire to make this purpose efficient and to free the institutions which shall manifest the national idea as far as possible from the admixture of other and baser elements. Certainly we Americans are not likely to be allowed to forget that our country has a mission to humanity. It is to be feared, however, that the phrase is more often the glittering generality of a popular harangue than the expression of a deep and intelligent conviction. The phrase is right. We need a keener and truer appreciation of its real meaning and importance.

In the light of such an interpretation of the purpose and meaning of the State, the political activities and duties of the citizen take on higher and deeper meanings. They become a part of his religious duties. They are among his holiest as well as his most important relations. Just in proportion as their true values are pressed upon him will he feel constrained to be faithful and devoted in attention to them, earnest and disinterested in thought about them. If the State has no higher purpose than the aggrandizement of a family or a class, why should the citizen concern himself with its affairs, save to defend himself from undue oppression or to secure his own incidental aggrandizement? Indeed, under any materialistic or utilitarian view of the State, it seems only consistent that politics should be materialistic and utilitarian; that they should be sought and followed for selfish purposes; that they should emancipate themselves from the control of ordinary moral standards; in short, that just those things should take place that are taking place in the more discouraging phases of the political life of the day. The average man is hardly likely to spend a great deal of time in analyzing, or even in formulating, his ideas, but he has the ideas nevertheless, and they dominate his actions. Ideas are the only things in the universe that have real force, and the reform of conduct must always begin with the elevation of ideas. Let the citizen feel the large importance of the State's divine mission, and a long step has been taken toward the improvement of his political conduct. He will be less disposed to shirk his political duties. They will come home to

him as divine calls not to be ignored. He will be as ashamed to prostitute politics to base ends as he is to do the like by things whose nobility he commonly recognizes. He will see the utter absurdity of setting up a separate code of political morals, and he will see that only the purest and highest ethical and moral ideas have proper place in connection with matters so important.

Just here is the point of contact through which the Church can properly influence politics. The Church can do a great deal in the way of elevating and purifying the popular conception of the State, its nature, purpose and intent. It ought not to be frightened by senseless clamor, or repelled by prejudice or timidity, but should realize the fact that an important part of its mission with human life lies in the direction of the betterment of the political and social relations of men. It can and should insist, too, that every man strive as far as possible to make his political acts the register of his very highest thought and principle. Political leaders never lay down programmes which they do not expect to be able to induce their followers to carry out. Were there such insistence upon principle and righteousness on the part of the membership of all parties that an iniquitous proposition became dangerous in exact proportion to its iniquity; that a dishonest trade could never be consummated because no voter would allow himself to be a party to it, whatever the cost of the refusal; that a smirched candidate became weak in exact proportion to the stains on his name,— a long step would have been taken in the direction of the purification of politics. The Church and the

pulpit cannot array themselves on the side of a particular party. They should never descend to partisanship. They should stay always on the high plane of principles, leaving the policies that shall embody the principles and the parties that shall formulate the policies to others. Sometimes, indeed, it happens that a party may become so fully identified with a great moral principle that the pulpit, in its advocacy of that principle, may appear to become partisan, but that does not afford ground for shunning the principle. The pulpits that stood for the principle of human freedom as against the practice of domestic slavery in the second quarter of this century were denounced as partisan, and not infrequently forsaken by their own supporters as meddlers with things that did not concern them, but we see now that their occupants were only doing their clear duty in standing for principle and preaching the gospel of the brotherhood of man. The very men who were abused and even persecuted for their course in those days lived to see themselves loved and honored for it when men, largely by their efforts, came to see the truth of the principle for which they stood. Nothing could be wider of the truth than the frequently expressed sentiment that the Church and the pulpit should have nothing to do with politics. The Church should have nothing to do with parties, as such, it is true, but what is it good for as the salt and the light if it cannot help men to govern themselves more wisely, more justly, and more righteously than they have yet been able to do it? Perhaps it would be hasty to say that the political life of the nation is deteriorating, but if

the Church is to be permanently divorced from politics, the oversight of men's political acts taken away from their moral and religious convictions, and political life to be allowed to construct, ethically and morally, its own codes of law, there can be no doubt that such deterioration will take place and will proceed to startling and disastrous lengths.

It may be questioned, perhaps, whether the Church as a whole is ready to take up the kind of work it should do with politics. It is extremely probable that before it could be done successfully and effectively some special preparation would be needed by both clergymen and laymen. It does not require much consideration to see that when the Church becomes specific in teaching or admonition, it is very likely to hurt somebody's feelings. This is especially the case when it is dealing with matters that the people think, or want to think, none of its business. When we get out of certain narrow, beaten tracks, where whatever is done is accepted without protest, and generally without a great deal of thought, as simply the proper and conventional thing, we encounter so many difficulties that there is a constant and powerful temptation to the average minister to content himself with the conventionalities, prophesy smooth things, and let sentimental enthusiasm or elaborate accessories make up for the lack of ideas. The things in this world which are best worth doing and most need to be done are not easy. They are beset with difficulties and are accomplished with almost infinite pains. It has never yet appeared that the world has been greatly helped by anybody who shunned every difficulty and

feared taking any risk of misunderstanding. In this case the difficulties are largely such as can be avoided by tact and discretion. Indeed, it is sometimes said that this particular line of work lays an unreasonable requirement in the way of tact on the shoulders of the average minister. The danger of getting beyond his depth is so very great, that he would do better to keep out of the stream altogether. Perhaps if the average minister could be made to understand better than he now seems to do that tact and common-sense are prime requirements for the ministerial office, and that without them, genius, learning, and even piety and zeal go lame, we should have more successful Church work done than is now common. There sometimes seems room for a suspicion that those who have the training of young men for the ministry are not as fully impressed with this fact as would be desirable.

The Church, not having realized the nature and extent of its direct mission to the secular life of men, has only too often neglected to train its ministers properly for the execution of that mission. They should be trained in some knowledge of affairs, instructed in the matters to which they are to apply their specific knowledge. It is no doubt highly necessary that there should be specialists in the more abstruse branches of learning, men who shall give their lives to pure scholarship, and whose dicta we may receive as authoritative in their special lines of work. Such men are indeed indispensable. But the man who is to go into a Christian pulpit to-day and make that pulpit a power in the community, so that the life of the place in which he works shall be puri-

fied and elevated by the influence upon it of the gospel of Jesus Christ, needs to have his heart full of the spirit of that gospel and his head stored with knowledge of life and affairs, rather than with Greek and Hebrew roots and philosophical subtleties.

Can we be quite positive, on the other hand, that the average parish is as just as it should be with regard to the liberty of speech and action which it stands ready to allow its pastor? Is it quite certain that all the things which are spoken of as "unbecoming a minister" are really so, and not so designated simply by a convenient conventionality? Confining our thought for the moment strictly to the matters under discussion, it is, as has been before remarked, generally considered very bad taste for a minister to show much interest in politics and especially to take an active part in political operations. There can be no question as to the permissibility of using the pulpit for partisan speeches. Enough has been said on that point already. But we ought to remember that when a man becomes a minister, he does not cease to be a citizen nor ought he to be considered as having forfeited his political rights. Whatever a man's business or social relations may be, he has the right to act, to speak, and even to try to lead and influence others so long as that right is exercised in a lawful manner. The farmer, the manufacturer, the mill-operative, the merchant, the lawyer, the editor, the physician, every man, has the right to make platform speeches or to do any other legal thing to secure the success of the men or the policies he favors. But there are very few ministers who could take the platform for political

speech-making without very greatly annoying a portion of their parishioners and perhaps wrecking their parishes. Is it not desirable that the time should come when people shall understand that in such a case the minister is not claiming or trying to represent them, but is simply exercising the right of every American citizen to express his political views and make converts to them if possible?

A realization of the conditions of good government in a free country reveals at once the indispensable necessity to it of the thorough and successful operation of those principles which it is the business of the Church to impress upon the minds of men. In a free country there is only one condition upon which good government is a possibility, and that condition is good citizenship. In governments of other types that condition, though desirable, is not so necessary, but in free governments it is indispensable. The tendency of much of the modern thinking that so exalts the State as an abstract unit is in the direction of the obscuration of this most important truth. It is not sufficient to devise elaborate constitutions and highly scientific codes of law. These things are of value just so far as they represent and manifest the civic virtues and attainments of the people who are to administer them and be governed by them, and no farther. When the American people threw off their allegiance to the mother country, after an unsuccessful attempt to get along without much of any government, they got together and adopted a constitution. For the most part, that constitution was a very practical document. It was made with a view to the actual conditions and

apparent possibilities of the case. It contained not a few make-shifts and compromises, some of which ultimately made a good deal of trouble. The theory-mongers of the day had very little voice in its construction, and were very little satisfied with it when constructed. But it was made by and for a people whose capacity and attainment in citizenship has rarely, if ever, been equalled. The strong, clear brain and the firm hand of George Washington found abundant opportunity for doing service not less important to the nation's welfare than that already rendered on the battle-field, in the repression of the turbulent impatience of restraint that had come from successful revolution followed by a period of exceedingly loose government, but on the whole the constitution worked well and under it the United States has come to be the nation that it is to-day. The people were for the most part accustomed to an intelligent submission to the restraints of law and the leaders of the people were law-loving and law-abiding patriots, content to confine their private ambitions within the well-defined limits of their proper legal manifestation.

When the Brazilians, or the few of them who, having the power, assumed to act in the name of the masses, deposed and exiled their Emperor, they proceeded to construct a government on the latest and most approved scientific principles. They formulated a constitution which in many respects is both remarkable and admirable. It was accepted with much less opposition than that shown to our own. From the point of view of those who believe that governments can accomplish any desired results if only sufficiently

scientific in construction, it certainly promised great things for the happy Brazilians. And yet, under that constitution, or so much of it as yet survives, Brazil has hardly enjoyed a month of peace and quietness. The great mass of the people, Indians, negroes, poor whites and half-castes, are not capable of citizenship at all, certainly not of its higher and more responsible functions. The leaders have shown themselves but little better. Poor Brazil is suffering as she is to-day, not from any lack of a good form of government, but from utter destitution of good citizenship. With good citizenship, very indifferent institutions may be endured or amended or both. Without it, all else fails.

Good citizenship depends on two factors, — the intelligence of the individual and the righteousness of the individual. That the intelligence of the citizen is absolutely necessary to the permanence and success of free institutions need not be argued here at length. Our ancestors recognized the fact that the government which they founded derived its possibility of success from the high average intelligence of its citizens. This idea that citizenship must be intelligent is wrought into the very fibre of our national life. It is the basis of our school system. It is the reason for our vast educational expenditure. It is the justification for compulsory education. But valuable as intelligence must be conceded to be, it is worse than useless without personal righteousness behind it. The things are not to be compared with each other because, as conditions of citizenship, they are complementary, each useless without the other. The purest and most innocent life

and thought will be useless as equipment for the discharge of the duties of citizenship unless directed by some degree of intelligence. On the other hand, an immoral man increases in danger to the community exactly as he increases in intelligence. Arm a scoundrel with fine education and large cultivation of his intellect merely, and you increase his capacity for mischief beyond computation. Morality and intelligence, these two things must be inseparable, inseparable in the eye of the statesman, inseparable as the objects of all law and all effort.

And so we come back once more, as we have so often done before, to the need that the world has for individual righteousness. We come to it not as an end which we have sought through devious mazes of thought, but as a conclusion met at the end of a straight road, a conclusion forced on us by the logic of the situation. Pure manhood, pure politics; impure manhood, impure politics. Let the people choose. That is a plain statement of a very simple alternative, and there is absolutely no third course open. The Church can be of vast direct help in politics, as before stated, by the elevating of the popular conceptions of the purpose and mission of national life and by its interpretation of the social and political duties of men in their higher and truer lights. Indirectly it is by far the best, if not the only, agency for the preparation of that soil on which alone a pure political system can thrive.

But, some one may ask, is it not harsh and indiscriminating to say that politics are neither better nor worse than the average personal righteousness of

the majority? Hardly, though there are perhaps some other factors that ought to be taken into the computation, if we were to strive for an absolutely correct result. Is it not a rather severe stricture on the morals of the people of our American cities, some of which are a hissing, and a reproach because of the vileness of their local politics, and the brazen effrontery of their misgovernment? It must be remembered that a man's morals are sometimes attacked by a sort of flabby degeneration that robs them of about all their usefulness. Men who are content to let things go on from bad to worse so long as their own hands are not smirched, cannot be said to add much to the moral power of a community. For a good many years the morals of the good people of the city of Brooklyn suffered from this sort of fatty degeneration, and the city fell under the rule of a ring, said to have been a shade worse than Tammany. But one day the public righteousness got itself aroused to active effort, and things were reversed. As soon as the morality of Brooklyn became active, became moral, that is, the politics of Brooklyn were purified. When we figure the moral assets of a community, a good man who keeps his morals strictly for home consumption counts for rather more than a scoundrel, but not for appreciably more than a corpse. If the private life of a city is corrupt, violent, dishonest, drunken, mean, its public life will have the same characteristics. It is absolutely useless to spend any time discussing schemes for political, or any other kind of reform which do not proceed upon the elevating of human character. Few men realize the immense debt which every community

owes to its churches and to the religious sentiments of its people. If the churches of this civilized land of ours were all to be closed, and no adequate substitute provided; if the influences which, flowing from them into human lives, are constantly elevating and improving those lives, even without the comprehension of the individual, were to be shut off, leaving nothing in their place, no power on earth could prevent the speedy relapse of this favored land into a savagery as much worse than that of Central Africa as it would be more educated. Let the Church hold constantly before the minds of the people the great truth that righteousness exalteth a nation, and sin is a disgrace to any people, a disgrace, be it added by way of explanation, to its intelligence as well as to its morals.

VII.

THE CHURCH AND REFORMS.

When Bishop Brooks of Massachusetts died the remark was made by a well-known Boston minister that he was not as closely identified with certain reforms as many could have wished. The criticism, though rather more kindly made than such criticisms commonly are, points to a real trouble that a good many people find with the course and conduct of the Church and a real difficulty that most ministers have to encounter in the actual work of their ministry. The Church, like the rest of humanity, is divided broadly into classes, — the party of progress and the party of rest, the party that is anxious for change or, as it would itself say, for reform, and the party that distrusts the proposed changes, is inclined to doubt whether they are really reforms, and prefers to leave matters much as they are. Both parties have very decided opinions, and both are liable to be impatient of opposition or contradiction. The reformers are impatient of the slowness and timidity of Church and minister. They are so fully convinced of the importance and the in-

trinsic righteousness of their work, that they are not able to comprehend hesitation on the part of a conscientious minister to throw himself into it heart and soul. There are comparatively few thoroughly earnest reformers who are active Churchmen. Not infrequently they are outspoken in their opposition to the Church. They feel its supposed shortcomings the more keenly because it seems to them that they have a right to expect so much from it. A conservative course, or a position of coolness and reserve on its part, seems to them treason to its own high calling. They expect to see the minister their champion. They think that as a laborer for the good of humanity he ought to be as interested as they are; ought to be ready with voice and deed; ought to make his pulpit a valuable adjunct to their work.

On the other hand, the reformer is commonly regarded by his average fellow-citizen who has not given a great deal of thought to the things which stir the reformer's soul to just indignation, and move him to most persistent effort, as something of a crank and a good deal of a nuisance. The spectacle of great excitement over things in which he is not interested is not a little wearisome to the average man. We like to adjust ourselves to current conditions as one fits himself into the indentations in the comfortable cushions of the familiar easy-chair, and having thus made ourselves comfortable we do not like to be disturbed. We do not want to make new efforts. We do not want to be stirred till our awakened consciences will let us rest no longer. We devoutly desire that these awkward people who are so intensely and disagreeably in

earnest about this, that and the other thing would go away and let us rest. We don't go to church to be thus disturbed, we don't want the minister constantly dragging such things into his sermons; we do want him to keep to things which are usually regarded as the common interests of men, and which will not be likely to cause any divisions. We forget sometimes that our Lord's preaching brought not peace but a sword, and drew lines of division even between the members of the family circle, and we want his distant followers to avoid all matters which shall divide the household of faith. So from this side a constant pressure is brought on Church and minister to keep them conservative and detach them, as much as possible, from the actual active prosecution of reform work.

Not infrequently this influence is strong enough to keep the Church from doing the work in the interest of reforms which it really ought to do. The Church is naturally conservative, naturally much attached to the traditions and methods of the past, naturally averse to rash incursions into untried regions. Its scholarship, and the almost necessary limitations upon its scope of view, predispose it to a position of somewhat retrospective contemplation rather than to one of pushing and active interest in current affairs. Under the influence of these things, it is unquestionable that in many cases in the past the Church has not only not done much for the furtherance of reform but has actually stood, as an organization, across the path of reform. We shall have to admit that many of the important reforms that have made the nineteenth century what it is have not only been brought about with-

out the active help of the Church, but even against the opposition of the Church. For generations the churches of America defended the practice of human slavery to such an extent that the Abolitionists considered the Church one of their doughtiest opponents, and many of the most active of them felt constrained to renounce it. It was only late in the day, after abolitionism had become popular, that it wheeled into line and took, as a body, the position which the friends of human liberty felt that it ought to have occupied from the beginning. The friends of the cause of woman's advancement have never been satisfied with the position of the Church as an organization with regard to their reform. Ever since the faithful band of ministering women did so much, under God, to make the success of our Lord's ministry possible, the burdens of the Church have rested largely on woman's patient shoulders, but while men have always been willing to utilize her labors they have not been willing to hear her voice in council. There are very few denominations to-day which recognize in their polity the equality of women. The churches can hardly be expected to do much in the way of impressing on the world principles which they do not incorporate into their own practice. Other instances might be cited in plenty, but perhaps enough has been said to show that, while the requirement may have been often extravagant, yet the Church, as an organization, has very often occupied positions disappointing to even the most reasonable expectation.

In these closing years of the century the air is fairly buzzing with reforms. There is so much complaint of existing institutions, and so much and so strenuous

effort to mend them or end them, that we are sometimes, from this cause alone, tempted to wonder if things are not really going backward and the social and moral world on the verge of some great disaster. Really all this commotion is one of the healthiest signs of the times. It shows that men have at last awakened to such perception of conditions that they are disturbed by them and feel the necessity of mending them. In the old days things were really a great deal worse, but nobody knew or cared anything about it. Sin, wrong, suffering, degradation, ignorance, did not lie like nightmares on the minds and hearts of men and forbid their leisurely ease-taking in those days. They were accepted as matters of course and passed by without thought. We distress ourselves greatly to-day about the poverty and suffering that there is in our great cities and we make enormous, though not always wise or systematic, efforts at its relief. As matter of fact, there was never a time when, barring temporary distress caused by some business depression, the condition of the poorer classes was anywhere nearly as good as it is to-day. Now, however, the thought of it troubles us. Then it was accepted as a part of the natural order and the Master's much-misunderstood saying that the poor we have always with us was supposed to adjust the observed condition to the divinely ordained natural organization of things. We have a familiar illustration of the way in which these things affect the public mind in our thought about certain diseases. In former days the mortality from small-pox in cold climates and from cholera and yellow fever in warm

ones was enormous, but attracted comparatively little attention. Probably many persons now living can easily remember when small-pox was almost continuously in existence in our seaport towns. Now, thanks to the advancement of medical science, we have made those three scourges of the race almost unknown in enlightened communities. But our land is still ravaged by diseases which are probably nearly, if not quite, as preventable, but which we never think of putting in the same list with the others. If as many people were to die in Boston or New York in any one year from small-pox, cholera or yellow fever as die there annually from consumption, or even from diphtheria, the land would shiver with fright from one end to the other. One class of diseases we think about and try to exterminate, the other we accept as part of the natural order of things without thinking about it at all. So of the reforms of the day. We are beginning to realize how many evil thoughts and evil practices, how many incomplete things and how many distorted things, there are that stand in the way of humanity's advancement, and we are beginning to strive valiantly all along the line for the mending or the ending of these wrong things. We are beginning to see that before the kingdom of our God can come in, there must be made a highway through the wilderness, and so we are trying to level the hills and fill up the valleys, to make the crooked places straight and the rough places plain.

Unless we stop to think a bit, it is doubtful if we any of us realize the number and the extent of the reforms that are pressing for attention at this present

time, or the importance of each and every one of them and the vigor with which it is urged by its promoters as the one thing needful for the setting right of all the wrongs that afflict humanity. There is, for instance, the great question of temperance reform. The evils of intemperance, the demoralizing political and social influences of the saloon, the enormous tax on industry levied to provide for the worse than unproductive expenditure for intoxicants, the endless train of human woes arising from drink, need only to be referred to here. The temperance reformer declares that this question is the question of questions, that the further successful progress of all reforms waits on its solution, that there can be no permanent betterment of humanity so long as it bears this cancer in its vitals. Whatever credence we are inclined to give his estimate of its relative importance to other things, we can all of us see its great absolute importance. Is it unfair to insist that the Church, with all its high aims and all its consecrated effort for the uplift of humanity, should lend a strong helping hand here? But then comes a large body of thoroughly earnest people who point out that the voices of a large part of the community, and that the part that is loftiest in its moral ideas and quickest to respond to moral appeals, are silenced by their exclusion from political equality. They say that it is not only an injustice in itself that women should be denied the effectual expression of their political desires, but it is a very harmful condition as well, because the disfranchisement of women paralyzes the right arm of reform. There is little hope for any of the reforms till

the consecrated zeal and the self-sacrificing devotion to duty of women can be given their proper freedom of expression and of operation. Is the Church true to itself when it does not rise in protest against a great injustice? Is it even worldly-wise in not insisting upon the disenthralment and the arming of so faithful and so potent an ally?

Then comes another party, who declare that there is no use in spending much time on any of these other things so long as the constitution of society is as it is, unjust and oppressive. They point to social inequalities and social abuses, the gulf that separates poverty from riches, the enormous differences in conditions and in possessions, the distinctions of class, with their limitations upon opportunity as well as upon possessions. They point out that the lust for power and the greed for gain are working much iniquity in the earth. Militarism, aristocracy, plutocracy and what not are abuses that seem to them to need amendment before anything further is done or attempted. Certainly such abuses call loudly for relief at the hands of the followers of the gentle Nazarene, himself a man of the people, who went about doing good and made it one of the glories of his life and one of the attestations of his mission that he preached the gospel to the poor and proclaimed deliverance to the captive and the oppressed. All this is true, says another, but the way to all these things lies through the education of the young. We cannot teach old dogs new tricks, but we can train the young in the things they should do. The hope of the future lies in the young. It is in the power of the young, if they are properly trained, to

bring in and to enjoy a day better than that vouchsafed to their fathers. The education of the race has been wrong. It has been incomplete. It has not fitted the boys and girls to be useful and strong and wise men and women. We must remedy all this. Educational reform lies at the threshold of all reform, and if we can but get that properly attended to it will bring in all the others in its train. So speak the advocates of educational reform, and they too think that the Church stands committed by its duty as humanity's helper and commanded by a just appreciation of the conditions of its own success to labor here hard and long. Perhaps this is enough in detail, but only a beginning has been made in pointing out the multiplicity and importance of current reformatory movements. We have hardly touched the great field of political reform, a reform properly held to be of the very last importance in a free country, where so much depends on obtaining and maintaining the absolute purity of political institutions. The alarming prevalence of the social evil calls aloud for remedy, and many devout and earnest people are laboring with might and main in behalf of higher social standards of morals and a purer social life. The claims of neglected child-life are pushing to the front, and splendid work is being done in securing the sympathy of the people and the protection of the law for the miserable and unhappy little victims of the evils of certain phases of modern life. The conditions of life in the congested quarters of our cities are being recognized as prolific of countless evils, and much work goes to the reformation of the conditions of sanitation and the housing

of the poor. It is now being felt that our whole system of dealing with the delinquent members of society is honeycombed with mistakes and abuses. We neither deter, reform nor punish. Prison reform of widespread and thoroughgoing nature is needed and is coming. And so it goes. There is hardly a department of our busy and multiplex modern life and thought where the reformer is not busy, hardly one where his call for help does not seem based on a real need and properly making demand for large attention.

This brief review of the enormous field of modern reforms shows that really effective work in specific directions must be done by specialists. Any one of these reforms is sufficient to give full occupation to the time and talents of any man. If one man attempts to spread himself over too many of these matters, he will so weaken and dissipate his energies that he cannot do effective work anywhere. The conditions here have come, with the spread of knowledge and the enlargement of interest in these matters, to be not unlike those in the field of learning. The days of the men of encyclopedic information, men who were really eminent in many branches of learning, have become part of the irreclaimable past. Such men are no longer possible. The sum of knowledge in single departments of learning has become so vast that there are few men who can be masters of one thing, none who can be masters of many. Within the memory of men now living it was possible for one man to teach, and teach creditably, everything that was contained in the curriculum of a college of fair standing. Now the very suggestion seemed absurd. In like manner,

the day of the all-around champion of the oppressed is gone. The modern scientist is sympathetic with all learning; he is learned only in one thing. The modern reformer may be sympathetic with all reforms, but he can do effective work only within a limited field of endeavor. He must pick out his specialty and stick to it, devote himself to it mind and heart and soul. He must push it, agitate it, work for it, pray for it, make it so much a part of his life that the unthinking majority will unhesitatingly call him a crank and a fanatic, and so, and only so, can he win success. There are a great many of these reforms any one of which may readily and rightly enlist the attention of men and women in just such a way as has been indicated. Some will choose one of them, others will choose others. Perhaps they all need just a word of warning, lest in their eager zeal they may be inclined to underestimate each other's value and service to the community and suppose that nobody is doing much to move the universe unless he has his shoulder hard pressed against their own particular wheels. We get so impressed with the great and far-reaching importance of our own special line of effort, that we see everything around us in its relation to it, and those persons who fail to be so much impressed with its momentous nature seem to us to be very blind indeed, while it is more than possible that they are blaming us for our blindness and indifference on exactly similar grounds.

It is not to be wondered at that the earnest and sincere reformer, impressed with the vital importance of his reform, and accepting something of the claim of the Church, to which he has been accustomed to

look with respect, to be the leader of the world, should expect that Church to take up the championship of his reform, should consider such championship really demanded of the Church by loyalty to its own position and claims, and should feel that the Church is untrue to itself and unjust to him when it does not show readiness to take its place as such a champion. We may be able to see presently that in a very real and true sense the Church may be the mother of reforms, and it certainly is the duty of the Church to wage aggressive and unrelenting warfare against sin and wrong; but only a little consideration will show that it cannot possibly enter the lists as the champion of particular reforms in any such way as the reformers would so often desire. The actual and specific work of the Church must, of course, be done by individual ministers and parishes. Parish and minister cannot throw themselves into some specific work of this kind, for the reason that they cannot cover the whole field, and must not narrow themselves to one corner of it. The minister, being only a man after all, cannot be an all-around reformer for the reasons already stated. If he means to give his time and energy in any direct way to reform work, it must be to one reform. Which one? Whose? Why one rather than another? In his position he cannot choose without seeming to imply a recognition of the superior importance of one and to ignore the just claims of others. Such action can only produce discord and just objection. Moreover, though minister and people should ever have the highest respect for every effort calculated to uplift humanity and improve its condition and sur-

roundings, they should never lose sight of the fact, and never recede a single step from the claim, that the Church of Christ is not only larger than any reform, but larger than all the reforms together. The temperance reform is a great and holy thing, but temperance is only one side of a complete character after all, and a man may be entirely temperate and yet a thorough-paced scoundrel. So with all the reforms. They are all vastly important, but none of them is inclusive. Each deals with a part of human nature, a segment of the great circle of humanity's environment. The business of the Church is thoroughgoing and inclusive. It deals with the whole man and with all of his life. Its effort must underlie and comprehend all other effort. It must furnish the soil and the atmosphere out of which and in which other effort shall grow and flourish. These specific reforms are the business of the laity, of the earnest and consecrated individual men and women. They should take their places in the work wherever their abilities and inclinations shall determine for them. They are right in regarding their work as important. They would be right in regarding it as holy. The Church should furnish them with strength and inspiration. It should not be the direct associate of one, but the inspirer and vitalizer of all. The Church as an organization, the minister as its official head, should generate and supply the force that inspires, vitalizes, and makes potent all efforts at reform. The individual member, or the reformer who is not organically connected with the Church, should look to it for inspiration, for energy, for vitality. He should

regard his reform work as a part of his Church work, the specific application which he is making to the needs of humanity of the power of the gospel and the spirit which that gospel has put into his soul. The relation of the Church to the reforms is that of the great dynamos in our modern electric power stations to the special instruments which serve the needs of men. The central dynamo is not a motor, nor a lamp, nor a heater. These are entirely separate and distinct instruments, different in construction and specific in operation. Yet the central dynamo furnishes the power which moves them all, each in its own place and way. It is useless without them, for there is nothing to be gained by generating electricity unless we have the lamp, or the motor, or some other machine which shall apply it to our needs, and they are useless without it, for lamp and motor and all the rest are but dead glass and metal unless the connection with the central power supply is maintained unimpaired.

That the Church has always been faithful to its proper responsibilities in this matter is not claimed. After all the deduction necessary has been made on account of wrong ideas as to what that obligation is and unwise and unreasonable demands as to how its influence ought to be exercised, it remains true that the conservatism and timidity of the Church have often paralyzed its efforts, and its shortsighted and unwise limitation of its own duties and activities to the concerns of the hereafter, and to a single side of human activity here, has often blinded its eyes to responsibility and to opportunity. What the Church

can do, however, to realize its possibilities, to help humanity, and to further reforms ought not to be difficult to see. In the first place, the Church must be insistent in the faithful preaching of that personal righteousness which is fundamental to all real reform of any kind, sort or description. This statement is not mere commonplace rehearsal of platitude. It is indeed old and familiar, and yet it needs to-day to be made and made again with patience and persistence. It needs to be made for two reasons: first, because the Church does not fully recognize the importance of personal righteousness as the end and aim of its endeavor, and, second, because neither the Church nor the world has come to any adequate comprehension of the indispensableness of personal and individual righteousness to any solid advance along the line of betterment of general conditions.

The Church has again and again failed to hold firmly to the great law of the necessity of righteousness in the individual. It has repeatedly allowed itself to be diverted to the pursuit of other ends. There can be no reasonable doubt of the enormous importance of organization and of the debt that Christianity and the world owes to the support which the Church of Christ received from the tight bands of its older ecclesiastical organization in the days when its popular weakness on the intellectual side rendered some external support necessary. But the Church has very often made the mistake of losing sight of the true meaning and value of organization and of supposing that loyalty to the organization and enjoyment of the official benefits, favor and benediction of that or-

ganization were the ends which the individual was to seek in his religious life and would be sufficient for all his spiritual needs in this world or in the world to come. This was and is one of the greatest faults of Catholicism, but the Catholic Church is not the only one burdened with it. Protestantism fell heir to it, and, though it is in conflict with the spirit of this age and therefore constantly losing its hold, it is still influential with many minds. In so far as organization makes the Church more efficient in the doing of its work and helps the individual in the use and appropriation of Christian advantages and opportunities so that he may be edified in righteousness and made helpful in the edification of others, it is greatly to be desired and highly to be praised, but when it becomes a formal and mechanical substitute for the things of the spirit, as the tithing of the mint, anise and cummin once were for the weightier matters of the law, then it becomes a delusion and a snare, a pitfall in the way of the seeker after life. How often have we heard the old cry of "No salvation outside the Church!" how often listened to the teaching that the sacraments are the gates of heaven, gates opening only at the magic touch of the keys once entrusted to the disciples! How often, even to-day, do we hear the people urged to seek the membership and communion of the Church of Christ as if that formal enlistment in the army of the Lord were the be-all and the end-all of the soul's immortal life! Certainly we cannot urge men too zealously to stand up and be counted for righteousness, certainly we cannot present the advantages to self and fellows of membership of Christ's visible Church in too strong

a light or in too glowing colors, and yet we shall greatly err if we allow ourselves for one instant to regard it as anything but a means to a great and glorious end. Who needs to be reminded that the Church has staggered for centuries under the burden of unworthy members who have regarded their membership of it as a spiritual finality, and so regarding it have paid so little heed to the demands of personal righteousness that their life and walk have been a by-word of reproach among the unchurched? Who needs to be reminded that the most unreserved allegiance and loyalty to the ecclesiastical organization and the most scrupulous performance of all the externals of religion are as fully compatible with a vile life and an evil character to-day as they were in the day when our Lord stripped the mask of pretence from the sanctimonious faces of the self-righteous Pharisees, showed them and the world what they really were, whited sepulchres, fair without but within full of dead men's bones and corruption?

It was a great day for humanity when stout old Martin Luther unsheathed the ancient sword of the spirit and declared that man was saved by faith if at all, but the sun of that day was soon obscured by the mists of error when the Church lost sight of the true meaning of faith, confounding it with the merely intellectual operation of belief in a doctrine and set out on its spectre-hunt for a statement of doctrine that should for all time fulfil the requirement of being the truth, the whole truth and nothing but the truth. The Church has since then only too often frittered away its time and energy in trying to teach men what to believe

when it should have been using all its powers in teaching men how to live. It is indeed true that ideas lie at the roots of conduct, that as a man thinketh in his heart so is he, but it is true also that selfishness and sordidness of life are as entirely compatible with the orthodoxy which consists of unreserved profession of a creed as they have so often been proved to be with the orthodoxy which consists of unreserved loyalty to the ecclesiastical organization and its authorized representatives. Indeed, the Church is not primarily a teaching organization. It must teach, indeed, but the teaching is not its primary business. The Church is an inspiring organization. Christ was the way, the truth and the life, the purpose of his mission was one of instruction only so far as instruction was needed in order that men might have life and have it more abundantly. The knowledge that concerns life is within the province of the Church, and when the Church has quickened the spiritual life and stirred to energy the dormant spiritual desires, the knowledge will be eagerly sought and will somehow be found. Polemical and philosophical sermons are less preached to-day than they once were, but it is a question whether they are not preached even now more than they ought to be. If we may accept the statements of the students of old New England life, the sermons of our ancestors rarely had to do with anything except the knotty and difficult points of theology and the dreadful consequences which waited on a failure to apprehend correctly their exact meaning. They used to be told that good works were not to be trusted, that they were dangerous and mislead-

ing, puffing the doer up with a false conceit of merit, and that the only thing that had efficacy was a pinning of one's faith on the atonement made for him by Christ and a faithful effort to believe fully and faithfully the things laid down in the standards of the Church. The faint echoes of the old thunder still roll through the preaching that tells us that the merely moral man is hateful to God and in danger of the punishments of the hereafter if he has not professed his allegiance to Christ in some way prescribed for him by the authority of the ancients and that there is no possible hope, here or hereafter, for the pagan who has not heard of the Saviour, no matter how true he may have been to the light that has shone around his life. The Church must learn to put all these things in their proper places and insist upon personal righteousness. If it is necessary to denounce and discipline the unworthy individual, it should be done firmly and unsparingly. The only possible ecclesiastical trial in these days ought to be for personal unrighteousness, not for heresy. The divorce between religion and morality can no longer be tolerated. It began in error, continues in stupidity and will end in disaster, if the parties cannot be reunited. The Church must accept the position that not enrolment on its lists, nor loyalty to its organization and clergy, nor orthodoxy of belief, nor scrupulosity in ceremonial worship are the ends of its effort, but the larger spiritual life and the more perfect righteousness of the individual. All these other things, organization and hierarchy and creed and ceremonial and prayer and praise and public observance of worship, are but the helps to the accomplishment of that one great end.

The Church has not yet adequately taught, nor the world learned, that no reform is possible save on the basis of personal righteousness. Reformer after reformer rises and labors and passes away disappointed without the slightest apparent recognition of this most important fact. What hope is there that the public will take active measures for the suppression of the drink evil as long as the great majority of men in most communities are users of drink in some degree? Will they not all feel like the clergyman who said that he could not forbid the workingman his saloon while he himself dined at the club with his bishop? What hope is there for political reform when party leaders do not hesitate to avail themselves in private of the abuses they denounce in public, and party followers have learned to consider such conduct brilliant strategy? In a previous lecture the attempt was made to show that all the difficulties and abuses of the labor question came from the faults of character so common among men, and the claim was confidently made that the road to the final solution of the question lay through the amelioration or the removal of those faults. Every reform is called for by the existence of an abuse. An abuse must be the result of either ignorance or wickedness, or both. In the few cases where the difficulty is ignorance alone, it is easily removed by letting in the light of modern knowledge. The reforms that halt and drag, the reforms that try courage and patience to the utmost, the reforms that are aimed at inveterate and persistent evils, find their opposition deeply rooted in human perversity and human wickedness. Somehow or an-

other we must manage to break up those conditions and substitute righteousness for that unrighteousness, or our work is in vain. The collective unit is not and cannot be better than the individual unit, and there is no hope whatever that reforms can prosper or society be regenerated except on the basis of individual righteousness. All the political and philosophical scheming in the world will not make life easy and society pure as long as the individual lives a life centred in self, directed toward the gratification of the senses, swayed by passion and prejudice and dominated by lust. We do not go deep enough with our reforms. We persist in chasing the *ignis fatuus* of collective, legal and social reformations which shall make all things fair but shall not interfere with the individual's license to do exactly as he pleases. We sympathize with reform movements just so long as their progress implies no criticism on our life or actions. When consistent sympathy and effective co-operation require some change in our own lives and demand the giving up of our own habits, we are very likely to refer the whole matter to the Legislature, or to declare that it is the unpractical dream of a handful of cranks. The Church can do no better service to the world, and no agency can better serve the cause of all reforms, than by holding up to the world this naked fact, stripped of all disguises and freed from all evasions, that reform means righteousness, no matter how much of criticism, of condemnation or of sacrifice such righteousness may demand. Humanity loves to think that it is right, but its conditions are wrong and oppressive. It needs to learn the sometimes unpleasant fact that

it makes its own conditions, and that whatever is wrong or oppressive in those conditions is the result of its own shortcomings and will disappear when those shortcomings are corrected.

But the Church must not content itself with preaching the personal righteousness which is fundamental to reform, or even with showing that it is so fundamental. It must impress upon all those under its influence the converse of that fact; that is, that personal righteousness which is real and true and not the hollowest kind of a pretence will manifest itself in effort for the improvement of humanity's life and conditions. Personal righteousness is not a private and individual possession. It is a power in the soul, a force that must manifest itself in activity. The aim of the Church is not to make beautiful lay figures, adorn them with the Christian virtues and keep them in glass cases for the admiring observation of the world without. It is to make strong and active and vigorous men and women, who shall be armed with the sword and spear as well as with the shield and helmet of righteousness, and shall never be able to be content while their hands are withheld from active work in good causes. That religion which consists in going to church on Sunday and doing no harm on week days, and contents itself to let the world run on about as it will, is not the kind of religion that Christ had in mind when he commanded his disciples to go forth and make disciples of all the nations. Men used to think and preach that the salvation of one's own soul from the flames and pains of hell was a sufficient task to take all the time and absorb all the

energies of any human being. It seemed to them so difficult and so complicated a process that it is not to be wondered at that their religion was so largely self-centred. The larger and better thought of to-day is comprehending somewhat better the largeness of the gospel of Christ, and is beginning to see that its message to man is a larger one than the call to a personal salvation, but old beliefs die hard, and it is not matter for much surprise that pulpit and pews halt and falter on the way to the position that a merely personal religion, a religion that sucks up all the dews of grace like a sponge, and keeps them for the watering of one's own heart only, is not the religion that God requires or Jesus taught. It is not gracious to indulge in over-much of criticism of methods, nor should we presume to judge the intentions of those who seem to us to err, but it is cause for some surprise and more disappointment to find that there are so many churches even to-day which seem content to train their members and converts to raise their voices in conference and testimony meetings, and do not seem to care greatly whether or not they manifest their religious zeal and their love for God's creatures in active work in the line of the great moral and reformatory movements of the day. The teaching of the Church ought to be firm and consistent that the only faith worth having is the faith that shows itself by its works, that the most acceptable worship is a life spent in effort for others, and that the life which shows no fruit of labor in the cause of humanity, labor rooted and grounded in love to God and man, is an unfruitful branch, fit only for the pruning-knife of the great Husbandman,

that it may be purged to the bearing of its proper fruit.

The failure of the Church to teach this lesson furnishes whatever of legitimate ground there is for the suspicion and aversion with which reformers have come to regard it. It has not recognized the indissoluble wedlock of religion and morality, it has not recognized the larger aspects and the aggressive quality of religion in the life, and it has not properly impressed upon its followers the fact that they should make profession of their faith by their work in good causes. The reformer is neither wise nor reasonable when he demands that the Church should espouse the championship of his particular reform, but he is right and reasonable when he demands that the Church shall teach its members that personal righteousness must imply sympathy and co-operation with reformatory effort. The point of contact of the Church and the reform lies just here. It is through this contact that the inspiring force of Christianity should so flow into all reformatory effort that it should recognize the Church as the source of its power and the unfailing well-spring of its energy. The Church, through all its agencies of influence, pulpit and press, Sunday-school and prayer-meeting, should strive to stir men to active effort for the promotion of public righteousness, — that is, for reform,— not specifying the direction of that effort, nor dictating the line of reformatory work the individual shall take, but filling his soul with that resistless, eager enthusiasm, that irrepressible conviction of duty which shall force him to cry aloud, "Woe is me if I preach not the gospel!" That

done, it will be safe to leave him to decide whether he shall preach the gospel of temperance, or of equal suffrage, or of political reform, or of social purification, or what not.

The sympathy with reforms aroused would not only be intense and effective, but would have the additional merit of being selective. The real cause of reform suffers much from the extravagances and vagaries of persons who suppose themselves to be reformers when they are not really so. Fads and notions are not reforms. Change is not necessarily reform. The true spirit of reform is not manifested in zeal in commending everything that happens to be new and condemning everything that happens to be old. There are new things that are not worth having, and old things that the world can never spare. The trouble with these unwise enthusiasms is that they are neither founded on principle nor directed by thought. The reformatory enthusiasm which springs from the inspiration of the Church, and is the manifestation of the reformer's religious life, is conspicuously endowed with just those saving qualities. It has its anchorage on the firm rock-bottom of tried and tested truth, an anchorage that will not fail in any storm. The Christian reformer has a zeal according to knowledge. He is inspired with a true conception of what conditions are desirable, and not merely with a dissatisfied notion that present conditions are unsatisfactory. He has some definite conception of the sort of manhood that is desirable and of the kind of social state most to be sought by man, and his efforts are guided by these conceptions. The offered projects of reform are tested

by these definite and everlasting standards and if they conform to them they will enlist his sympathy, but if they are simply the self-indulgent schemes of ambition and selfishness and impatience of restraint they will be condemned by him, as they should be by all. Unwise conservatism and unwise zeal are largely the common results of lack of thought. Thoughtfulness in such matters serves the double purpose of the generator and the controller of energy. The true Christian will be thoughtful about these things because his thought will be constantly stimulated by the instruction he will receive, and his mind will be under constant influence in the direction of sober and thoughtful consideration of important themes. The Church tries to teach men how to live, and it tries hard to teach them to think. It recognizes no foe to righteousness more potent than thoughtlessness and no ally more helpful than thoughtful habits. Its constant appeal to men is to think, to think of their own high calling and destiny, to think of their neighbors and their neighbors' needs, to think of God and his righteousness, to think of the methods by which they can help to bring about the answer to their own most common prayer, the petition that his kingdom come and his will be done in earth as it is in heaven. And so their reforming zeal, their earnest desire to bring in that divine kingdom on earth, is solid and true in its foundations because it is founded on the righteousness of God and on his plans for the elevation and perfection of his children, and it is steady and effective in its progress because it is guided by sober thought through method to end and not led by passion and

prejudice on a wild witch-dance of experiment and innovation.

And, lastly, the Church can and does make great contribution to the cause of reform of all sorts by its interpretation of the facts and conditions of life in the light of the gospel of Jesus Christ and the standard of life made evident by him. As has been stated in previous lectures, the great need of humanity is never so much instruction in the unfamiliar as interpretation of the common and familiar. We do not understand ourselves or our surroundings. We do not know whether they are good, bad or indifferent till some discerning power or personality has interpreted them to us. No man knows the ethical values of his own life till he has had that life interpreted to him and measured for him by some standard external to himself. The average sinner, as the world goes, is pretty well satisfied with himself. It is not until the actual accomplishment and the possible accomplishment of his life are thrown into sharp and perhaps agonizing contrast by the interpretation of that life in the clear light of a true conception of manhood, that he awakes to the facts of the case and comes out of the grave of his ignorance into a resurrection, perhaps a resurrection of bitterest condemnation, self-imposed and self-accepted. The ethical values of our social systems are not made evident till some keen-visioned intelligence has interpreted them to us. We are not conscious of the blots and patches on our systems of life and thought till the light of the ideally perfect has been turned to them and we have become able to compare them as they are with themselves as they ought

to be. We long accepted slavery and polygamy and woman's enforced inferiority and social abuses and oppressions without number, without a thought of their essential iniquity till some higher intelligences interpreted them to us and we saw what they really were. We were not always promptly obedient to the heavenly vision, but the time came, as it must always come, when the higher thought prevailed and we tried to remodel these things on the line of the revealed and interpreted possibilities of human society. The first step in reform must always be a perception of the wrongness of existing conditions. That perception must be more than a mere dissatisfaction. Dissatisfaction may as readily be the chafing of a low soul against wholesome restraint as the struggle of a high soul for emancipation from degrading conditions. The perception of wrong that shall lead to reform and betterment must come from a true and sound interpretation of the conditions, a trying of them by the highest standards known or attainable, a relentless turning upon them of the cold, white light of truth that shall pierce every hidden fold of them and make clearly visible every seam and stain and spot. The human mind is so constituted that when it becomes really convinced that things are wrong, whether within or without itself, it is driven by an uncontrollable and irresistible impulse to set about the righting of them. There is no power, personality or intelligence on earth so well fitted as the Church of Christ to do this necessary work of interpreting the conditions of life, showing what conditions are weights crushing men into the mire of degradation and what the needed restraints

upon human passion, and furnishing the materials for discrimination between true and false reform and for guidance in carrying out the reforms that wisdom and righteousness approve. The Church has the highest standards of personal and civic righteousness. It has the everlasting principles of right and wrong. It has the mind and heart of God as revealed progressively since the world began. It has the gospel of Jesus Christ. It has these priceless treasures in earthen vessels, it is true, but it has them, and that is the important truth. It has no exclusive monopoly of the truth and is not the only agency God has commissioned for the uplifting of his children, but it has the largest deposit of truth and the largest commission for duty that have yet been entrusted to human hands. When human lives are measured by its standards, their faults and failures are revealed, but their possibilities are at the same time made evident and the soul of the sinner is stirred to the search for life with God. When human customs and social systems are measured by its standards and exposed to the light of its truth, their imperfections are made manifest, their pitiful compromises and futile self-indulgences are revealed, but the possibilities of higher and better things are made visible, the need of reform is made evident, the spirit of reform is generated, the motive power of reform is supplied, the end and direction of reform are pointed out. And so all along the line, in the perception of needs, in the fixing of ends, in the adoption of methods, in the performance of the work, there is need that the Church and the reforms should draw nearer together. The Church should bend its knowl-

edge to the interpretation of life, direct the minds and hearts of its members to the consideration of the revealed needs of life, use all its consecrated zeal for the uplifting of life in every direction where degradation shall appear. The reformer needs a larger view of the value of Christian interpretations of humanity's needs, a wiser conception of the province of the Church as the nursing mother of reforms, a closer and more trustful reliance on the inspiring and uplifting power of a sound religious faith as the true generator of the motive power that shall make reforms possible and carry them on triumphantly to their final consummation in a purified and redeemed society, a kingdom of God on earth, a new Jerusalem come down out of the heavens to bless and adorn the earth below.

VIII.

THE CHURCH AND SOCIETY.

Perhaps the title of this address may be a little misleading, from the fact that the whole series has been an attempt to deal with some of the relations of the Church to society in the larger acceptation of the term, while this is an effort to trace the special relation which the Church could and should bear to what is commonly known as society in the narrow and technical sense of the term. These lectures have grown out of a keen appreciation of the fact that the sphere of the activity of the Christian Church is far narrower than it should be, partly because it has hesitated to push its claims as it ought, partly because earnest and thoughtful men have not appreciated its capabilities any better than it has itself, and partly because the worldly and unrighteous forces in human society are constantly striving to push it back upon itself, encourage its mistakes and destroy popular confidence in it. Coupled with this is a firm conviction that the Church not only ought to hold a far different and far more commanding position, but that

under wise and intelligent leadership it easily could hold such a position. Indeed, the conditions are fast becoming such that a forward step must be taken or the consequences may be disastrous. There is no doubt whatever of the final triumph of the divine plans, but it is not to be forgotten that that triumph does not necessarily involve the perpetuity or success of any particular agency. The coming of the kingdom of heaven upon earth does not necessarily imply the victory of the Church as at present visibly and formally organized. There are many persons who say that the days of the Church's existence are numbered and those of its usefulness already past. It is by no means necessary to give up effort in despair because of the dark but confident predictions of these prophets of evil, but it is not wise to listen too trustfully to the counter-prediction of those who place a confidence in the Church which would be admirable if it were more intelligent as to the true foundation on which it ought to rest, and who close our eyes and ears to the warnings of coming disaster by the assurance with which they claim that, come what may, the Church is God's favored instrument and must finally rise superior to all its foes. Certainly that victory can never come till the Church has stretched the hand of its powerful influence into every part of human life and made its power felt in every department of human activity. The whole man is not raised into God-like power and purity by laboring at one-tenth of his life and not only leaving the other nine-tenths to be the sport of whatever influences may chance to play upon them, but even deliberately cutting them off from any connection

with the life-giving power which is poured into the small remainder by the false and mischievous distinctions which we draw, and suffer to be drawn, between the sacred and the secular in life. Some effort has been made to show what might be done and ought to be done in some of the more serious and active of human relations, but there is another side of human life which no less needs the uplifting and inspiring power of Christianity. Man divides his time between work and play, between what may perhaps be called inclusively business, what we sometimes call the serious business of life, and that intercourse with his friends and neighbors which we call society, in the narrower use of that term. It is that narrower use of the term "society" which is contemplated in the title of the present lecture. We have tried to see how the Church can help men to work more wisely and more effectually; let us now try to see how it can help them to play more temperately, more wisely and, consequently, more restfully.

But let us be careful not to restrict the meaning of our word too much. The word "society," as referring to the intercourse of men in their relaxation and in their amusements, commonly conjures up the vision of wealth, refinement, ancestry, what we commonly call position. When we speak of a person as being in society, we are apt to think of him as a member of a certain limited and exclusive circle. When we say a man has no society, or is not in society, we have reference to the same select circles. But it must be remembered that people have social relations who have neither wealth nor refinement, neither ancestry nor

reputation. The mill-owner has his society, but his humblest operative has his as well. The tenements in New York have their society as well as the cottages at Newport. Rich and poor, high and low, all play when work is over, and all play in pretty much the same way after all. There are differences in the scenery and costumes and stage effects; differences, too, in the manner of the actors and the way in which they play their parts, but the play does not greatly vary. The ends sought are the very same, and the means of seeking them are a great deal more nearly identical than one might at first glance imagine. This play is by no means necessarily wrong. But it is not to be denied that it opens the door to much that is wrong and demoralizing. Man is a social animal. When he seeks the company of his fellows for pleasure he simply obeys the same law of his nature which causes him to seek them for mutual protection, for combination of effort, and even for worship. Man does nothing alone. From the earning of his daily bread to the worship of his God, he does all things in company with his fellows. Men, like other animals, play together. Their social intercourse, in the sense in which we are now using the term, is largely for relaxation and amusement. It is a search after pleasure, and pleasure, unless wisely and intelligently sought, degenerates into mere self-indulgence. Is it to be wondered at that the human animal does not always play wisely? Ought we to be surprised that when a man gives himself up, even for a little while, to the gratification of his desire for happiness, for pleasure, as he generally translates

happiness, he looses the reins of his passions and seeks that pleasure through the gratification of his senses merely? And so the gates are open for the entrance of a thousand evil things. It is not easy to throw off the habit of self-indulgence, once one has contracted it. It is not easy for a man who has allowed the social side of his life to become a mere scramble for a good time to keep his passions in subjection, to centre his thought on higher things than himself, to retain his thoughtfulness for others or to rise to the possibility of a great self-sacrifice. It does not follow that man should deny his natural instincts, withdraw from his fellows, make himself an unsocial being and deny himself the relaxation of happiness, or even of pleasure. It does follow, however, that he should somehow be helped to take his pleasures more wisely, to make them sources of refreshment, as they were intended to be, and not of dissipation and loss of power, as they too often are.

It is much to be questioned whether the common attitude of the Church with regard to this side of human life has been altogether a wise one. In its fear lest it should fail to keep itself unspotted from the world, it has withdrawn from that world, not more than our Lord withdrew from it and advised his disciples to withdraw from it, but in a far different way. It is true that there is much that is vain and frivolous in the ordinary diversions and occupations of society. The Church has commonly jumped to the conclusion that society was all necessarily given over to evil, and there was and could be no good in it. It has denounced, abhorred and utterly condemned

society and all its works. It has declared that its thoughts were vain and worldly, its amusements vicious and harmful, its whole life inspired by the spirit of evil. It has exhorted its followers to forsake these things, to eschew the fellowship of the world's people, to associate only with those like-minded with themselves and to devote their whole lives to their more sober business. We certainly hardly need to be reminded of the austerities of the past in our own land, a past not without its pleasures indeed, but enlivened for the most part with pleasures which, if taken at all, could only be taken properly, as a witty Frenchman once said the English folk took all their pleasures, sadly. And, indeed, when we come to study the lives of those men and women who devote themselves to the ordinary pursuits of the social world, no matter how high or low their rank in life, as such matters are ordinarily rated, we shall see abundant justification for the conviction of the members and leaders of the Church that all is not right with them. He who yields himself to the pleasures and dissipations of society finds soon that they will absorb all his time. The desire for excitement is one of those things which grows more and more insatiable the more it is indulged. The mere pleasure-seeker soon finds his pleasures palling on his taste, but as they cease to amuse him the desire for amusement grows constantly more intense. There is no man driven by half so intense a thirst for pleasure as the broken-down *roué* whose jaded and worn senses no longer yield readily to their accustomed stimuli. So the pleasure-seeker wants his pleasure constantly more

and more highly seasoned, till it passes beyond the control of his better thought, and leads him into excesses at whose very suggestion he would once have blushed. These are extreme cases it is true, but it is to be remembered that it is the extreme cases that mark the dangerous tendencies. It is certainly neither an extreme nor an uncommon case to find persons whose whole time, or at least as much of it as can be spared from the absolutely inevitable duties of bread-winning, is devoted to the search for amusement. Every spare hour of day or night must be spent in some public place of amusement or in the company of friends at home. There are no quiet hours with books, no quiet talks of two or three together, the talks that to a wise man are as refreshing and as helpful as the springs in the desert oases are to the weary traveller, no Sundays of worship, no times of lofty thought. These things have ceased to charm, have come to be regarded as tedious and most unendurable bores, to be shuddered at always and escaped from whenever possible. Every hour must have its something going on, its excitement, its diverting occupation. The habit of wasting time becomes so fixed that the spendthrift, like all other spendthrifts, loses all thought of the value of the precious thing he is wasting, and "killing time" becomes the most carefully cultivated of all the arts of life.

Concurrent with the absorption of time is the complete absorption of thought. The man or woman who has become a devotee of pleasure, a seeker and lover of the diversions of society, is liable neither to read,

think, pray nor love. He has no care for literature: it is a bore. He has no care for thought: it wearies him. He has no interest in prayer, because his soul has gone a long way at least toward losing its power to grasp at anything higher than the things of the body. He has no thought about his neighbors and no care for those who need his help, because his remnant of a mind is fully occupied with his own concerns. His easy good-nature, his dislike to be bored or his aversion to being compelled to recognize unpleasant things may lead him to fling a coin to a beggar or to put his name on a subscription list, but of the meaning of the word "charity" he is without the slightest real conception. The hardest man to reach and touch, to enrich and interest in any good cause, whether of religion, charity or reform, is your mere shallow worldling. In spite of his advantages, he is harder to reach with a high thought than his poor and ignorant neighbor. In spite of what may be the general inoffensiveness of his life, he is harder to Christianize than many a sinner. In spite of his comfort, he has less that he feels that he can spare for others than many a man whose day's wages he would waste in five minutes without a second thought. Indeed, it is on the financial side that the pressure is often most keenly felt. Who has not heard and seen the straits men get themselves into because of the demands society makes on their pocket-books? The aping of those who are richer, the ceaseless striving to outshine one's companions, the imperiously-felt necessity of keeping up the pace set by one's associates, the countless and endless extravagances and dissipations of social life as it is so often

followed, are enormous burdens on the shoulders of men. To say nothing of the wrong-doing into which men are so often led by these things, there is an entire absorption for selfish purposes of means which often ought to be amply sufficient to support the possessor in comfort and fill his hands for the doing of much most excellent and most-needed work.

But enough of these matters. It is not intended to add another voice to the chorus of denunciation of society, nor to declare any belief in the entirely lost state of all those who have not withdrawn themselves from its wiles. Enough has been said to remind ourselves that, however wise or otherwise its consequent action, the Church has not been altogether wrong in fearing for its followers the effects of too great devotion to matters which so commonly lead to such dire results. That the search after pleasure is the great highway by which sin enters the human soul cannot be questioned. That the social life of men is largely a matter of pleasure-seeking and relaxation is most evident. That it may very easily be so abused as to become itself an open door for sin is hardly open to dispute. The question comes upon the course of the Church in the face of the existing conditions. Three courses are open. The Church may discourage and condemn society and demand the withdrawal of its followers from all participation in it. It may seek to make itself a social centre and provide for the social life of its members in accordance with methods which have its approval. It may accept society as it is, take account of its capabilities — if it have any beyond those commonly realized — and try to mould it and

use it so as, if possible, to make it an added agency for the growth of humanity. The first course it has pursued a great deal. The second is not unknown to it. The third has not been tried much systematically and openly, but has not infrequently been the real practice, not with intention but under compulsion of the logic of the situation and as the result of conditions that could not readily be either altered or escaped.

The first alternative seems perhaps the simplest and most easily practised. It labors, however, under certain very great disadvantages. In the first place, it ignores and overrides a prominent natural characteristic of humanity, — its social instincts. The natural instincts of humanity are not in themselves evil. They are part of that nature which its Heavenly Father gave it. They offer great possibilities of evil and of good. If they are perverted, left uncontrolled, allowed to degenerate into lusts, they are the parents of much harm. If they are placed under subjection to the higher spiritual activities enlisted in the service of all that is good and pure, developed so as to bring out all their helpful and elevating possibilities, they are productive of inestimable good. Indeed, the sins of humanity in large measure are simply its virtues gone wrong. A vice is generally the reverse of a virtue. In the early days of the use of coins, when the minting machines consisted simply of a rough die, a block and a hammer, the coin presented one side that was very fair in appearance and one that was rough and unsightly. Only one side of the metal blank being impressed with a device, the reverse was a distorted travesty of the obverse. In like manner, the failings

of men are the reverse of the divine image, they are travesties upon the virtues of men. There is a profound meaning in that promise of the prophet Isaiah that the sins of his people shall be made white as snow though they are red as blood, that though they are as crimson they shall be white as wool. It points to something more than the forgiveness of sins as we commonly understand it, the erasing, as it were, of the records of the book of life and the presenting of the cleaned pages for new and better entries. Does it not rather point to the reversal of the die, the transforming of every vice into its corresponding virtue, the freeing of these human instincts, with all their vast capabilities for good, from the bondage in which they have been held, the filling of them with a new spirit and life and the development of them into the ornaments and supports that they were designed to be. Our Lord, you remember, said that when the man simply cleaned out the abode of the evil spirit and left it empty, the spirit returned again and brought seven others, each worse than itself, so that the last state of that man was a great deal worse than his first. An empty heart, an empty mind, an empty life, — these are not purity. They are the holes and corners that all the iniquity in the world is seeking to make its lair in.

We have not always been clear in our conception of the nature of man and the duty of the Church toward him. We have generally assumed that the nature of man is all wrong, that his characteristics are the gift of the devil and not of God, and that the work of the Christian influences is to destroy that nature, rid him of those natural characteristics and provide him

with a new nature and new qualities in their stead. Is it not rather the fact that God made man in his own image? How can we say with one breath that man is wholly vile and his nature utterly lost in sin and prone to all evil, and with the next that he is a child of God? Is it not a flat contradiction? Man is God's child, made in his own image, sharing his attributes and qualities, even to his divinity, in such measure as his inferior capabilities will allow. He lacks appreciation of himself, of his nature, of the meaning of his powers, of the capabilities of his life. He lacks comprehension of the proper use and the true values of his own powers, nature and instincts. He is not master of himself, and has allowed the lower parts of his nature to rule the higher because, very largely, of this ignorance and blindness. The work of the religious influences is to show to him the things that he has not seen, — to show him the meanings of his life, the capabilities of his nature, the truth as to his position and his divine birthright. It should show him what he is intended to be and may be, and should help, inspire and encourage him to be that. It should seek to help him in all ways to obtain the mastery of himself and set his higher being in control of the lower, so that the divine spark that glows in his bosom, instead of being hidden and almost extinguished by the flesh which must encase it in a material world, shall illuminate that flesh and shine through it as the glowing carbon in the incandescent light illuminates the glass globe in which it must be confined and sheds abroad its light through the medium of the confining agency itself. Religion must take these human in-

stincts and turn them into their proper channels. It must not maim and circumscribe life by destroying them.

It is not to be wondered at that men have so often supposed that Christianity emasculated life, deprived it of much that was precious and made men less manly and women less womanly. There is room for more than a suspicion that the supposition has some basis in fact. It is time that we learned that it is not the business of religion to empty life but to fill it, not to make it narrow but to make it larger, not to impoverish it but to enrich it. Jesus used to say that his religion was life. He was speaking to a very simple folk when he said it, and yet we may be sure that they understood what he meant. He meant that no man understood the fulness of life, the joy of living and using the powers that God had given him, the real largeness and richness and power of life, unless his soul had been kindled to life at the fires of God's altars and every fibre of his being had felt the glow of the heavenly flame. Religion never points to self-indulgence. It never leads the way to that indulgence in passion which leads to satiety and disgust and sin, but it does point toward the uplifting and the ennobling and the glorifying of the whole man so that his enlarged and glorified life shall seem new. It does not say to you and me, "Be somebody else," but "Be your own best self. Put those instincts of yours on the right road. Enlist them in the divine service. Get out of them that which they were intended to do for you, and your life shall become so uplifted and so infinitely more splendid than it has yet been that you shall seem a new man because you have just begun to live."

Not only does the Church in denouncing society and all its ways misconceive its mission, but it forfeits many of its chances of success and ignores the example of its founder and head. It forfeits its chances of success because the social instinct in man is imperious. It is not a wrong instinct, because it lies at the very foundations of the possibilities of his progress. It is only as men associate that progress begins, and only as those associations enlarge and comprehend increasingly vast bodies of individuals that that progress becomes rapid and its fruits permanent. It always has, and always will have, large influence in ruling the acts of men. They will associate together for play as well as for work. They do so associate, as matter of fact, and if the Church frowns upon that association with all that it implies they will simply withdraw that side of their lives from the Church's supervision, and finally, probably, withdraw their whole lives from it. This imperious social instinct, which is not wrong, and is so influential, must be dealt with in our projects for reformation. There can be no doubt that many of the things we most deplore in our modern life are the products of the deliberate depraving of that instinct by men who pander to its worst aspects and encourage its wildest excesses for their own gain. The brothel, the gambling hell and above all the saloon are largely supported by this instinct in its unwise and depraved forms. Many men go from poor or unhappy homes to these places more for the light and stir and sociability that they find there than for any other purpose, though, being there, they yield themselves more and more to the spirit and life of the place. The keepers

of these places know very well this need of humanity and they know, too, in how many cases the need is not adequately supplied by anything accessible. They know that men, and women too, are not fond of solitude or of unattractive surroundings. They do all that they can to make their places attractive. Lights, company, music, luxurious surroundings of every sort, everything that can be thought of to draw in the lonely seeker after comfort and society, is used as the bait to the infernal hook concealed within. Here, as in so many other cases, the children of the kingdom may learn something from the wisdom of the sons of darkness. No dealing with humanity, no effort at reform, no striving after better living, can be successful that does not take into account this important factor in the great problem. Let there be no shade of misunderstanding here. There is not the slightest intention to justify the existence of such places as have been referred to, to palliate or extenuate the crime and folly of patronizing them, keeping them or allowing them to be kept, or to recognize them even as necessary evils. The writer is decided in his opinion that they not only ought to be abolished, but could be abolished. Nor is there any intention to favor, even by implication, the plan to starve them out by the mere rivalry of coffee-houses and similar places. Such rivalry is foredoomed by the conditions to inevitable failure. The proposed counter irritant is altogether too mild. There is very little room for doubt, however, that the coffee-house, or something answering the same general purpose of supplying the natural and legitimate human craving for society, is a necessity, not as a substitute

for abolition but as a part of it. We read that at one time during the prevalence of a frightful famine in France the bones of the dead were disinterred and ground into a hideous kind of flour which the starving people devoured, only to substitute the pains of disease for the pains of hunger. The nature of man hungers irresistibly after society. Failing better food, he will devour the poisoned bread that is offered him by those whose sole interest is to get his means, and whose ingenuity has made the poison appear more attractive than the more wholesome food that he really needs. No attempt to reform or Christianize men can succeed unless it recognizes this fundamental human instinct and deals with it intelligently. Failing such recognition, such efforts are doomed to lose their hold on human life.

It was certainly our Lord's custom to recognize, encourage and join the social life of his time. Much of his most effective work was done on these occasions. He lived externally as other men lived, sat at their tables, allowed himself to be the central figure of their entertainments, and, apparently with design, mingled largely with their social life. We need only a word to remind us of the marriage feast at Cana, the supper given by Matthew, the supper at the house of Zaccheus, and the days with the family at Bethany. He seemed to feel the need of the ministrations that this side of life offered, and to rejoice at the opportunity to use another open door into the hearts and lives of men. When we think, indeed, of the Christian's withdrawal of himself, his presence and his influence from that side of human life that is perhaps most

liable to error, and so most in need of every possible help, ought we not to think also of that uniform teaching of the Bible that the worst human condition, the last divine punishment for the deepest sin, is the withdrawal of the divine presence? The last and most hopeless word of condemnation spoken by Jehovah upon his faithless people was the declaration that their house was left to them desolate. The glory no longer rested upon the mercy-seat between the wings of the adoring cherubim in the Holy of Holies; the God they had betrayed no longer cared for the splendid temple they had built for his worship; the voice of the prophet was silent, the miserable people were left to die by their own blind devices. If the social life of men is to be deprived of the presence and help of those who have received something of the higher life and brighter light, if it is to be left altogether in the hands of those who seek it for the gratification of the senses, if the man who, in obedience to the cravings of his nature, goes to it for relaxation must go to a region unblessed and uncheered by the presence of the wiser and better of God's children, is there anything that can prevent its going from bad to worse till the worst that pious minds have ever dreamed as to the enormity of its wickedness shall be tame in comparison with the facts? Is not the Church stretching to the utmost, and beyond, the power of condemnation and of excommunication when it tries to shut from so large a sphere of human interest the holy influences which God pours into the world through the lives of his faithful children?

The second alternative presents attractions to many

minds. Not a few attempt to make the Church or the parish a social centre, to provide through its various agencies for the social life of its people and to fill by direct supply the demand for society and for amusement. To a certain extent, perhaps this is wise. It is certainly desirable that those who are to work together should know each other. The closer the bands of friendly intercourse can be drawn between the workers in the same field, the better for the success of the work. It is well also that the Church should make some official recognition of its appreciation of the fact that men need to be entertained and give its official sanction to certain kinds of entertainments. It is wise perhaps to give some employment to the talents of those whose abilities lie especially on the social side, and who can both give and receive pleasure by their efforts at entertaining their friends. Sometimes it seems necessary, though the necessity is to be deplored, for a parish to resort to entertainments for the purpose of raising money. Such a parish is greatly to be pitied. No parish is sound or safe, no parish can do effectively its proper work with either individuals or the community at large, when compelled to resort to social and amusement enterprises for the payment of its regular expenses. The best thing that the people of that parish can do is to get together at once and solemnly pledge themselves that they will put directly into the offertory plate all the money that they would put either directly or indirectly into the entertainments. The parish will do better work, the individual members will get more help out of it and the cash balance will probably be larger at the end of

the year. These things are well enough incidentally and for special purposes, indeed may be productive of much good, but as a regular reliance for revenue they are broken reeds that pierce the hand that leans upon them. That the Church should have a distinct social life of its own, and that that social life should be educative and helpful, are true, but these things should always be kept secondary to the true work of the Church. The true work of the Church has to do with other and higher things. It has work to do which includes, it is true, the renovation of society, but includes many other things as well.

Two considerations should be kept always in mind in deciding the degree of importance that the social work of a Church should receive. In the first place, the Church has no business to enter the field as a purveyor of the amusements of the people. It has no business to furnish their education, to enact their laws or to decide their disputes. It certainly is not called upon to provide their amusements. That field is occupied by well-equipped agencies whose sole business it is, and which are amply provided with means and administered by specialists of training and experience. In any except the smallest communities, and to a rapidly increasing degree even there, the Church that enters the field as a purveyor of entertainments is simply placing itself in the unworthy and undignified position of doing something it has no business to do and doing it rather badly at that. In the second place, — and just here there is a deal of loose thinking done, — the bond of union between the members of a parish is not a social one and their relation to each other is

not a social relation. The relation is a religious relation, and the bond that unites them is a religious bond. It presupposes a knowledge of each other, it implies a real affection for each other, and it is deeper and higher than any merely social relation can ever be, but it is quite consistent with the absence of what are commonly held to be social relations. Our strictly social relations arise out of a variety of things, — neighborhood, congenial dispositions, similarity of tastes or pursuits, equality of condition as regards means, leisure, cultivation or opportunities. Our religious relations are larger and more inclusive, and arise from higher sources. We are associated in our Church life because we love and worship the same God, follow the same Christ, recognize the same opinions as true and are engaged in the same work for God and humanity. The ideal Church comprehends all sorts and conditions of men. It is a very great misfortune for a Church to have all its members rich or all poor, all educated or all uneducated, all fashionable or all unfashionable. Such a Church is one-sided and narrow. Half its opportunities for helpfulness are gone because, instead of standing as a living example of the brotherhood that should unite men, it is a constant reminder of the differences that separate them. The Church should be inclusive in its membership, in order that all classes of men may meet and mingle in it on terms of absolute and entire equality, learning thus to value and appreciate each other, to understand each other better and to feel and exercise a real love for humanity, a love by no means inconsistent with preference in the selection of intimates. We may learn something here from the

conduct of our Lord, who certainly loved humanity as it has never been loved before or since save by the great heart of God, but who admitted the individual men and women who composed that humanity to very varying degrees of intimacy. There was the great crowd constantly coming and going. There were the disciples from whom the seventy were chosen. There were the twelve, elected to stand very near him, and there was even an inner circle of three who stood in closer relations than the other nine. The members of a parish meet as brethren for worship and for work. They feel that special tenderness toward each other which is always anxious to lighten the burdens of a fellow member. They meet as friends in those gatherings which are provided to enable them to get to know each other better, but each has, and is justified in having, his own company of friends and intimates who make up the social circle in which he spends his life. The member of the parish has no more right to expect that he be admitted to that circle on the basis of his parish relation than the member of that circle has to expect to be admitted to the parish family on the basis of his social relation. The two things are entirely separate and distinct. The matter is not remedied by a teaching that the parish members should be careful to form their social relations all within Church or parish lines. Such a course shuts the parish life too much up in itself, throws back the influence which should be rayed outwards, narrows sympathy, promotes bigotry, issues in countless ills. The more feelers the parish can throw out around itself the more vigorous its life and growth. It needs

to receive impressions from every side, and to keep itself keenly alive to those impressions and to their significance. It needs also to have these feelers as outlets for its energy, channels through which its influence shall reach and touch the community. The atmosphere of a Church should always be warm and kindly, the meeting-house should always be a home to every person who shows his face there. His greeting should be pleasant, and his invitation to a share of the worship and the work should be warm. We all know these things, though but few have the tact, and perhaps also the courage, to realize them in conduct. But on the other hand, the person who makes his Church home in any particular place because it is the Church home of people he would like to know has a very unworthy motive for his choice. We may learn something from our Catholic brethren in this regard. It is a very common thing for Protestants when entering a new town to take sittings in the Church that seems to them to have the highest standing in the social world, even though they may be entirely out of real sympathy with its work and creed and there may be in the place a struggling band of believers in the faith of their youth in sore need of all the help they can command. Who ever knew a rich Catholic to attend a Protestant Church when he changed his residence just because the rich people were Protestants and the Catholics all poor? To him his Church relation is religious, not social. The family that is dissatisfied because, after a couple of appearances in a meeting-house, they are not overwhelmed with the social attentions of other attendants or who cannot worship

in a certain Church because they are not admitted at once into the social life of a few people who are looked up to as persons it is good to know have, to speak mildly, very rudimentary ideas of the purpose and mission of the Christian Church and of the proper ends of worship.

There remains the third course, the effort to take this social life of humanity and inspire it with new power and new purpose, realize from it its latent possibilities and make it helpful toward the improvement of life. As has been already said, this policy has to a certain extent been forced upon the Church by the logic of the situation. The social instinct has proved too strong for the artificial barriers that have been set up before it. The social life of the religious people of this country has gone on constantly enlarging as the years have passed. The best and stanchest Church people have taken their places in the widening circle. They have neither restricted their social life to the circles of their own denominational affiliations, nor have they held fast to the somewhat circumscribed limits of the social diversions sanctioned by Church authority. In deference to the traditional positions of the past, the official voice of the Churches is raised in opposition to many of the ordinary usages and amusements of society, but in every denomination there are increasing numbers of people who disregard these oppositions, and that without any detriment to the nobility and usefulness of their Christian lives. On the other hand, they have done and are doing much to set a higher standard for social life. The presence in any social circle of men and women

who are religious without cant, moral without austerity, and earnest without extravagance, must inevitably elevate the entire moral tone of such circles, repress evil tendencies and restrain excesses. Would it not be more wise and more consistent for the Church to drop its attitude of distrust and suspicion, and throw its vast influence in the direction of just this kind of work? The social life of men can be redeemed from many of its failings by a setting forth of its purposes and its possibilities. God gave men the social instinct as he gave them their other instincts, that they might make it the means of growth and development. The social life of men brings them a relaxation from the strain of labor that they greatly need. They need it physically, mentally and spiritually. We have all seen enough of those persons who try to live without such relaxation to know well enough the evil results of so mistaken a course. They wear out, or, to use the more exact and expressive term of the machinist, they cut out physically. They narrow mentally. They dwarf and harden spiritually. Excess, however, is not relaxation. The man who pursues his business with the ardor of a modern American during the hours of business, and then throws himself headlong into the swiftest stream of pleasure he can find, is not resting himself; he is simply cutting out his machine at two points instead of one, burning his life-candle at both ends. The purpose of relaxation is the prolonging of life and the increasing of its power. The man who lives out of contact with his fellows loses the mental stimulus of the contact of mind with mind, the mental balance

which comes from the comparison of one's ideas with those of others and their correction thereby, the modesty that comes from contact with others of equal or superior attainments to one's own. Worst of all, he loses that true sympathy and appreciation, and that genuine charity, in the Pauline use of the word, that are possible only as men come into touch with their fellows on all sides of their lives. We have seen the consequences of failure to maintain such contact strikingly illustrated in the development of strained relations between the clergy and the great body of the laity. With the decay of the absolute authority of the pulpit, there has come a loss of influence over the pews. Between the pulpit and the pew a gulf has opened and widened, a gulf caused largely by the feeling that the minister lives a life so different from that of the layman that, save in the one point of his official duty as the representative of the religion they both feel, they have nothing in common. The average layman may love and honor his pastor very highly, but he feels that his whole life and thought are so far out of the range of that pastor's life and thought and even possible knowledge and sympathy that, unless he feels some special religious need, he can get but very little help from him, and even then he is liable to go to the clergyman with a shuddering feeling that this man cannot possibly understand his thought and his needs. This is simply an illustration of the law that men must come close together, not at one point of contact merely, but in their whole lives, before they can develop the real sympathy that should exist between them.

The helpful possibilities of this close intercourse of men are absolutely unlimited. The high ideal of the one may become the possession of all, the vision of some possible attainment which has dawned upon the sight of a favored soul may be revealed to the eyes of many, the thoughts which purify and uplift a single mind and heart may be made living forces by their free dissemination, and so on indefinitely. Man feels the social instinct strong within him. Man yields always to that instinct and seeks its gratification through channels wise or unwise according to the degree of his own advancement and to the amount of help he gets from his brethren. He can be helped much by instruction as to what constitutes a wise use of his social life. He can be helped more by the spectacle of men and women living a pure and happy and useful social life in the name of Christ and his Church, just such a life as our Lord himself led, in its social aspects, when he was with us in the flesh. The Christian can help society by his presence in it, and it sorely needs his help. His intercourse with his fellows, the insight which they will get into his life and the new conception which they will acquire of the fulness and happiness of that which they had thought necessarily bare and morose, will do more to purify and uplift society and educate it into conception of its possibilities than all the formal instruction that can possibly be given. The old Psalmist was wise when he exhorted men to taste and see that the Lord is good. He knew that all the telling in the world would never convince them of the fact. They must taste and see it. All the instruction and all the telling in the world will not con-

vince an erring society that its ways are wrong, that its happiness is a sham, that the Christian spirit in society makes it tenfold better and tenfold happier than it can be without. It can only learn these things which it so sorely needs to know by actual social contact with Christian men and women, who carry their Christianity into their social life, and carry it there not as a stiff shell or a chilling emanation but as a living, loving force in their hearts, a force that works silently but fails not to influence those who come into contact with it. The work of the Church on society is twofold. By its agencies of instruction and exhortation it should point out the need for social life, the purposes of social life and the possibilities of social life. Through the labors of its individual members it should give ocular demonstration of what it means. The Church should always impress on its members their absolute and binding duty to carry their religion into their lives, to make themselves the wires which shall carry the spiritual power of the gospel to a dull and apathetic world, to be always doers of the word and not hearers merely. Let the Christian go into society, and when he is there let him be a Christian still. So doing he will be a missionary, a missionary of that glorious gospel which contemplates the discipling of the nations, the regeneration of society and the salvation of the world as well as the conversion, regeneration and salvation of individual souls.

A final word with regard to the details of conduct. This whole matter is not a question of details, but of principles. It is a question of where the centre of gravity, so to speak, of the life is located. The right-

ness or the wrongness of a man's social life does not depend on the answer to the question, "Do you do this, that or the other thing?" It depends on the answer to the question, "What are you living for? Are you living for pleasure, or are you living for God and your own best self?" If you are living for pleasure you are wrong, and it does not greatly matter how you are in the habit of taking that pleasure. If you are living for God and your own best self, which is made in God's image, you are right. If these lectures have accomplished any part of the writer's desire, they have shown that he at least is convinced that religion should lie at the heart of a man, vitalizing and purifying everything that he does, and that the Church, which is organized religion, should lie at the heart of society, which is organized humanity, vitalizing and purifying every part of its life. The ideal religion is not that which sends a man into a cell in a monastery or a cave in a desert and pours out his life in prayer and contemplation, a river lost in a sandy desert. It is a religion that sends him to the workshop, or the schoolroom, or the editor's chair, or the ballot box, or the committee meeting, or the dinner party and puts into whatever he does there the very best and most consecrated effort of which he is capable to make that deed honorable to himself, helpful to his neighbor and acceptable to his God. The kingdom of God on earth is a good deal more than the Church as we commonly understand the word. It is a state of human society where the divine possibilities of every human institution and every human activity are understood and realized. The mission of the Church as the teacher

and the evangelizer of the nations is to teach them to seek first the kingdom of God and his righteousness and to show them that law and government, art and science and education, business and charity and social life all can and should be made to contribute something to that search for their own ennobling and for the good of humanity.

The preparation of these papers has been a labor of love, a pleasure rather than a burden. It will have been a source of profound gratitude to our common Father if through their agency some soul shall have been aroused to larger thought as to the mission of the Church, led to larger views as to the province of religion, stirred to greater effort in the cause of God and humanity or helped and encouraged in the doing of its own individual work. May God grant that we may each and every one of us come at last to sound the depths of the meaning of that simple but marvellously comprehensive phrase of our daily prayer, "Thy kingdom come."

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